

Zion's Herald

VOLUME LXII.

BOSTON, WEDNESDAY, DECEMBER 9, 1885.

NUMBER 49.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.
BRADFORD K. PRIBCE, Editor.
ALONZO S. WOOD, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.
Price to all ministers, \$1.50 per year. All other subscribers, \$2.50 per year.

Specimen Copies Free.

"WHAT THINK YE OF CHRIST?"

"How high," you ask, "is yonder peak,
That seems to touch the sky?"
Ah! good my friend, I dare not seek
In terms exact of that to speak
Which is so grandly high.

Yet when beneath the sway of night
I can no longer bow,
But sigh and look for day and light,
The first glad beams that greet my sight
Come to me from its brow.

You ask me what I think of Him,
The Man of Nazareth.
'Tis vain! I would not try to limn
His like, lest I should only dim
His wondrous life and death.

I only know that when I long
For God's most precious grace,
I read the love that makes me strong
To live, and fill my life with song,
Alone in Jesus' face.

ROMANISM IN THE NETHERLANDS.

BY PROF. M. J. CHAMBER, D. D.

The Netherlands have once been a stronghold of Protestantism and a bulwark against the encroachments of Papacy. In few countries has Protestantism been so thoroughly interwoven in the national history and the ruling dynasty as in Holland. Notwithstanding the continued oppression and cruel tyranny practiced by that dreadful monster in human shape, Philip II., who offered to Balthasar Gerard 25,000 ducats and a patent of nobility for murdering, at Delft, on the 10th of July, 1584, William of Orange, the inhabitants of the Netherlands fought bravely and successfully for their religious and civil liberties. They triumphantly contended for the ultimate principles of Protestantism—"the right of private judgment" and "the Holy Scripture as the sole or supreme authority in matters of religious faith and practice."

But did the leaders of Protestantism in that country always adhere to these principles as understood and expounded by the Reformers and their successors? Or did they not in the course of time discard them as they discarded Romanism? Did they—or at least many of them—not throw off all restraints in matters of religious faith and claim the right "to think as they pleased?" What was, and is, the consequence of their apostasy from the true faith? Did it not open the flood-gates to the rank-and-file rationalism and the most bigoted Romanism of modern times?—the former undermining or destroying faith in the fundamental doctrines of Christianity, and the latter destroying the fundamental principles of Protestantism. Alas! this is only too true! A few facts taken from a recently published work ("The Roman Catholic Church in the Kingdom of the Netherlands; its Historical Development since the Reformation and its Present State," by Dr. Fr. Nippold) will confirm our answer.

1. In 1850 the University of Groningen, in Holland, was founded. It was then, and is now, the seat of rationalism and skepticism. Its theological leaders reject the doctrines of the incarnation, of the atonement and redemption through Christ, and relegate the doctrine of original sin among the myths, and that of the divine human nature of Christ among the subtleties of human speculation; while they make fun of the catechism, the symbol of faith, the institutions of the church, etc. They aim to overthrow the Church and public worship, to uphold and defend which they are paid by the State. True, they pretend to give expositions of the Bible in the form of lectures on philanthropy, economy, good household-management, and sound common-sense. If they or their clerical followers happen not to have "studied a sermon" for Sunday service, they take the almanac or a newspaper into the pulpit, commenting on their contents, and weaving into their re-

marks the latest town or city gossip about engagements, marriages, births, etc. (pp. 32-36).

On entering upon their office, they sign, according to the requirements of the law, "the confession of faith." But what does this signify to them? Having rejected the teachings of the Bible, they appear to have no compunctions of conscience to accept from the Church and the State the honors of an office which they despise, or to ridicule the doctrines they are paid for to preach and teach, as old wives' fables. Can common decency and honesty be expected from such men?

Truly, "Immodest words admit of no defense,
For want of decency is want of sense;" and want of honesty in matters of religion, is not merely "want of sense," but want of rectitude and goodness; it is a crime against God, against the church, against mankind. Is it a wonder that people cursed with such religious (?) teachers and leaders, go to the other extreme, and seek refuge in the Papal Church?

2. The kingdom of the Netherlands proper contains about 3,600,000 inhabitants. Of these about three-eighths or nearly one-half are now Roman Catholics (pp. 168-142). The history of the Papal propaganda in Holland is contained in these figures.

Let us hear the opinion on this subject of Dom Pitra (afterwards Cardinal), who labored for many years in that country as a member of that propaganda, and who understands the state of the case far better than perhaps any one else. As far back as 1850 he published a book—"Catholic Holland"—under the auspices of the late Louis Veuillot, the most bigoted Catholic and infallibilist in France, in which he describes, in gloomy colors, the decay of Protestantism, and in glowing colors the triumphs of Roman Catholicism in that country. He says: "To study Holland is to study the education, the fall and restoration of a Catholic people, which, without excitement or revolt, but only through its energy, perseverance and faith, achieves the triumph of its faith. . . . Yes, Holland, perhaps the only country in which Protestantism was meant in earnest, and the only country which is scarcely ever mentioned in France, furnishes to Catholicism one of the most beautiful examples of the triumph of our (Catholic) faith" (p. 21).

The very first sentence of this quotation is a misstatement—a distortion of historical facts—after the manner of the Jesuits. No people ever labored under greater excitement, and absolutely revolted from papal tyranny, or struggled more manfully for religious liberty and the Protestant faith, than did the Dutch from 1550 to 1700. But have the Jesuits ever been known to tell the truth when a lie suited their purpose better? Their whole history is a history of intrigues and lies. Why? Because they are inspired by their father—the devil—who is also the father of lies.

Again, the Catholic propagandists in Holland, with the Jesuits at their head, had, up to 1850, been so successful in the proselyting work among the higher and highest classes, that Mons. Dupanloup, late Bishop of Orleans, wrote the following in a letter dated March 20, 1849: "The good King Louis only appeared on the throne that he might, by his example and protective laws, rehabilitate those Catholics who could and did not believe in their own emancipation. We shall narrate in detail what this good king has done for us" (pp. 21, 22).

But the activity of the Jesuits was and is not limited merely to the wealthy classes and the executive government; it has attempted, and does so still, to control the popular elections. This is evident from the following extract from an article written by a Dutch patriot, whose eyes had been opened to the intrigues of the Jesuits respecting the results of general elections held about ten years ago. He writes: "The Ultramontanes, excellently trained, knew how to make themselves the immediate masters of the situation. The leadership of that party was and is in the hands of a few strong men, who carried their points in every electoral district of the country. No advice was taken by them about the elec-

tions. Blind and immediate obedience was required. All this happened before the liberals had deliberated on the situation. The defeat of the latter was complete. Highly esteemed, able and experienced liberal deputies fell through, and men were elected whose only recommendation was the command given by the Catholic clergy to the people to elect them" (p. 5).

In this manner Roman Catholicism grew in the Netherlands ever since the adoption by that country of a so-called liberal constitution in 1849. But it was not so much the liberalism in politics as the liberalism in religion—that is, rationalism, skepticism, and infidelity—that gave the Jesuits a splendid opportunity to plant Papism there. Nor did they neglect it, for by a papal bull dated March 4, 1853, the hierarchy was re-established in that country. One archbishop after another has been appointed there; their influence has been steadily widening and their numbers increasing, until they now command nearly one-half of the population, and have to a great extent the control of the public schools and of the popular elections in their hands. And for all this, the indifference of the dead orthodox Protestant party on the one hand, and the apostasy from the true faith of the liberal Protestant party on the other, are to be blamed. Over their theological feuds they forgot to watch their foreign foe—the Jesuits—who are foes to all religious liberty and free institutions.

Holland, like Belgium, may yet fall an easy prey to the machinations and intrigues of the Jesuits. Dr. Nippold's book gives us an insight into the secret workings of these pestiferous fellows. It is full of telling facts and rich information. It traces the history of Roman Catholicism in these Dutch provinces from their war of independence until the present, and furnishes another powerful illustration of the wickedness and criminality of the Jesuitic maxim, "The end justifies the means."

The work ought to be read by every true Protestant and every honest Catholic. It will also teach us Americans a great lesson: "Eternal vigilance is the price of liberty!" And let us also remember that other famous but true sentence: "The Bible, and the Bible alone, is the religion of the Protestants."

And if ours is to remain a Protestant country, the fundamental principles of Protestantism, and, we may say, of our liberties, must be maintained at all hazards, namely, "The sole or supreme authority of Holy Scripture as the rule of religious faith and practice." May God help our nation to maintain this principle to the end of time!

Auburndale, Mass., Nov., 1885.

VICTORIOUS ATLANTA, GA.

BY REV. E. O. THAYER.

"Wet or Dry?" is the heading of a column in the *Atlanta Constitution* on the morning of Wednesday, Nov. 25. "Dry it is," takes its place the following day, and thousands of hearts all over the world rejoice at the good news. The mighty contest which has been waged here for three weeks has been the subject of comment even in the press of the Old World, and to-day congratulatory telegrams are pouring in upon the Atlanta people from every quarter. There were two reasons for this wide-spread interest—the unique methods and intense earnestness of the campaign, and the easily recognized moral influence of victory in such a large city upon similar battles in other places. Temperance workers everywhere, when meditating an appeal to the ballot, should study carefully this campaign and learn many useful lessons from it. The fact that through a Local Option Law a large majority of the counties of the old slave State of Georgia have become rid of bar-rooms, ought to go far in teaching men that this is a surer and better method than state or national prohibition. When the sovereign people rise in their might and say an evil must go, the demon is doomed; while a law forced on the people even by their own chosen representatives may meet indifference, which is equivalent to defeat.

Another lesson is to be learned from

the military precision of organization. Committees had special departments for which they were responsible. The enemy could not make a secret movement without being detected and checked. Every voter was met and questioned, and made to take a position on one side or the other. Facts for argument were carefully collected from every quarter, and used to the best advantage in the daily papers, in tracts, or on the platform. A constant agitation was kept up by mass meetings in a huge tent. Enthusiasm once kindled was fanned to a flame and kept burning till the votes were counted and the result known.

The issue was made very plain—"bar-rooms or no bar-rooms." The enemy tried to scatter the fire by introducing side issues, but they were kept right to the one point. This gave little chance for weak men to straddle the fence. There were no candidates for office, no political questions, and as a result the line was distinctly drawn between the two sides. On the one side were the clergy, lawyers, merchants, mechanics, and other respectable elements; on the other whiskey drinkers and sellers and other interested parties, drawing with them the vagabond elements of society as their dupes. It was hard for a self-respecting man to do anything else than to go on the side of temperance, unless he remained at home and took no part at all. It was amusing to read cards in the morning papers counseling moderation and deploring the excitement which the contest aroused. But the good people of Atlanta were in earnest, and would not be quieted with anything less than victory. The clergy came in for their share of abuse. The whiskey men posed as moralists, were heartily in favor of temperance brought about by moral suasion, and deprecated the soiling of priestly robes in the "mire of politics." But the ministers preached and worked and prayed on, assisted by their good sisters in their daily prayer-meetings, and the God of the drunkard's widow and orphan heard and blessed them with success.

The best talent of Georgia was employed at the mass meetings. Sam Jones and Sam Small, with their inimitable wit and pathos and inspiration, did much to awaken the enthusiasm. Leading divines, judges, ex-governors and senators gave the weight of their influence and eloquence. The colored brethren were not one whit behind in zeal and ability, and meetings especially designed for colored people were always composed one-half of whites. Our own Dean Thirkield won bright laurels for his speeches, and the Clark University Glee Club was enthusiastically received in its rendering of campaign music. The speeches and other literature brought out by this contest ought to be permanently preserved for use in other places.

The results of the victory on the moral and commercial interests of Atlanta of course cannot be estimated. The real estate agents already report applications for houses 25. "Dry it is," takes its place the following day, and thousands of hearts all over the world rejoice at the good news. The mighty contest which has been waged here for three weeks has been the subject of comment even in the press of the Old World, and to-day congratulatory telegrams are pouring in upon the Atlanta people from every quarter. There were two reasons for this wide-spread interest—the unique methods and intense earnestness of the campaign, and the easily recognized moral influence of victory in such a large city upon similar battles in other places. Temperance workers everywhere, when meditating an appeal to the ballot, should study carefully this campaign and learn many useful lessons from it. The fact that through a Local Option Law a large majority of the counties of the old slave State of Georgia have become rid of bar-rooms, ought to go far in teaching men that this is a surer and better method than state or national prohibition. When the sovereign people rise in their might and say an evil must go, the demon is doomed; while a law forced on the people even by their own chosen representatives may meet indifference, which is equivalent to defeat.

Another lesson is to be learned from

themselves. All honor to the colored men of Atlanta! May their noble conduct inspire others of their race, in other Southern cities, to demonstrate their fitness for citizenship by alliance with the true and pure of their white fellow-citizens, without regard to party lines!

A STRANGE THEORY AND AN ILLUSTRATION, WITH YEARS BETWEEN.

BY REV. HENRY M. SIMPSON.

It must now be more than sixty years since upon one of London's wettest and dreariest days, an immense congregation was assembled, of a religious and representative sort, for which the great city has always been proverbial. The place was the building in Tottenham Court Road, known as the Tabernacle, originally built by Mr. Whitefield. The audience, for the most part, consisted of that class, of which Edward Irving said in one of his sad and rather bitter moods, "it calls itself the religious world"—religious enough in a fashionable and conservative way, and so long as whatever was to be done, was done in accordance with the prescribed methods. The chief reason we have for doing some things, is because we have always done them.

The occasion of this vast concourse of people, which so crowded the Tabernacle, that, as a matter of precaution, it is said, the service was begun a full hour before the time appointed, was the preaching of the anniversary sermon of the London Missionary Society. It was expected that an able plea would be made for the cause of missions, and as a result, many additional subscribers secured for the general fund wherewith to prosecute the work.

The preacher, by invitation, was Rev. Edward Irving of the Caledonian Church. The "patrons, presidents, guardians, office-bearers and friends of the missionary cause," as Mr. Irving termed those who had come through the pouring rain to listen to him, had not placed much dependence upon the weather—London audiences do not consult the clouds to any extent; but great pains had been taken, as they thought, to secure the services of the right preacher at this great missionary Pentecost of the year.

Now, as to quantity, there could have been no disappointment, for the discourse continued during three hours and a half; as one testified, who, being wedged in at the foot of the pulpit stairs, could in no way make his escape. Twice during the sermon was the congregation called upon to sing a hymn, during which interval the preacher rested. Far otherwise, however, was it as to the doctrine declared and defended. Seldom have the faith and repose and sense of intrenched security in any system received so rude a shock. Seldom have the expectant guardians and friends of a great cause asked for bread and seemed to have given them such stones.

It appeared that Mr. Irving had three times heard the statement made and received "with great applause in a public meeting, where the heads and leaders of the religious world were present," that the first qualification for the missionary is *prudence*. "Trembling with horror and apprehension what the end would be of such a spirit as the presiding genius of Christian activity," he then determined that it was "the great prerogative of religious faith to withstand this evil bent of prudence to become the death of all ideal and invisible things, whether poetry, sentiment, heroism, disinterestedness, or faith, because religious faith is the only form of the ideal which hath the assurance from heaven of a present blessing and an everlasting reward." It so easily be imagined that the invitation to preach before the London Missionary Society formed the coveted opportunity for correcting what he seemed to think an evil tendency in the church. Boldly he announced Matt. 10 as the text of his sermon. He declared the great original missionary charter to be still in force. He demanded missionaries after the "apostolic school," and in long sweeping Scotch sentences attempted to sweep away the public sentiments, plans of operation, and material resources of the modern missionary world. He contrasted the simplicity and faith and perils of the early apostles with the splendor, and money, and, withal, the timid prudential measures of the later church.

For more than three mortal hours, upon that vast assemblage of notables and astonished voluntary subscribers, weighted with the accumulated wisdom of years of missionary effort and complaint because of some fair missionary results, and having come together in the just expectation of receiving at least comfort and some encouragement to make larger sacrifices in the time to come, did he pour a great torrent of argument and appeal for the nature and perpetuity of the original missionary constitution, declaring that for sympathy and support in this his bold undertaking to "counsel the counselors, and judge the judges," he kept in mind three remarkable instances in which Christ's servants have been called to bear testi-

mony—at the council at Jerusalem, under the Reformation of England, and in the assembly of the Church of Scotland.

Beyond this eloquent and wonderful appeal we believe Mr. Irving did not go, except so far as to revise the matter of it, and publish it kindly for the sole benefit of the widow of a missionary whose life had been sacrificed. Mr. Irving did not enter the foreign missionary field himself. Had he done so, there could scarcely have been more that was romantic and sad and unsatisfactory than happened to him in his after life with its fitful, shadowy close. The methods of the administration in the London Missionary Society were not suspended. The slight falling off in the collections for a year or two ensuing was satisfactorily accounted for on other grounds than the effect of the oration. No doubt the disappointment and mortification of that peculiar anniversary occasion were very great, but if the storm of indignation caused by the sermon was righteous, we may believe that it expended itself in greater exertion in the cause, the methods of which were questioned.

What if, after all, the rude shock produced by this great volcanic divine with his Scotch accent and his scorching rebukes—a religious counterpart of his early bosom friend Carlyle—reacted for good upon the popular mind concerning this very question of Christian missions? Has the fire that mutters and tumbles below, nothing to do with the fruitfulness of the slopes and terraces of Vesuvius, and is not the richness of the yearly ingathering fair compensation for an occasional earthquake shock and stampede?

The nearest approach to a practical illustration of the theory preached in the Tottenham Court Tabernacle is not hereabouts. The idea is perilously working itself out under the tropics, principally there, although Alaska and Iceland must be equally embraced by the terms of the original commission "into all the world," if, indeed, the conditions of that commission are equally binding upon the apostles and us moderns. In the contrast between the erect, raven-haired and eagle-eyed Irving, admired and loved by the philanthropic hearts of the world, whom he so distressed sixty years ago, and our Bishop of Africa, actually penetrating, with his heroic friends, into the lurking places of disease and idolatry, we can only see an inspiration which ought to lead the church to pray with its face toward the Congo.

Whatever the outcome of this real or supposed setting aside of later missionary traditions, we can see no necessary disaster to the cause at large. The spirit of our age, as well as the desire for complete rapid missionary triumph, demands resort to means not yet tried in the history of the world, or at least not now being tried. It makes just so much surer the conversion of the heathen that the enthusiasm of the actual missionary should exceed that of the church and the office, even though it should be tinged with a spiritual disdain for ordinary remedial agencies against disease and death.

Spiritual Christianity assures missionary progress. The absence of the spirit of missions proves the want of regeneration. The motive is more in the heart of the real child of God than in a picture of the field of missionary work, at least as our great missionary lights have taught us when they have made the burden of platform eloquence, "whoever is born again, is born a missionary." So that religion itself forbids that Christian generosity should be discouraged by the suspicion that possibly such a thing as a self-supporting mission should somewhere exist. Enlightened intelligence in matters relating to the evangelization of men, this and the divine grace will render impossible any stampee of missionary contributors, otherwise likely to misconstrue unexpected successes in this or that local field.

One other condition would go far to brighten the missionary outlook—some more examples of unmistakable, incarnated unselfishness. The forlorn hope in Africa ought to be worth, not one, but many millions. Well-accredited cases of self-denial at the poles as well as the equator would greatly bless this world of ours just now.

Once on a time in his description of a man at the Conference, a superior said in somewhat inebriated phrase, "He does not know on which side his bread is buttered"—a type of man much needed at home and abroad to-day.

Our Exchanges.

BY SITO.

Polygamy Must Go.—It is nothing short of law-breaking, under the sincere plea of conscience and in the name of religion, that the nation must fight and bring to an end in Utah. *Independent.*

Good Way to Wipe Them Out.—When the American Board commenced its mission work among the Dakota Indians they only numbered 25,000; now they are over 40,000. Then they were degraded heathens, without a written language, which the missionaries gave them. Last year 117 new members were received into their churches. *Journal of Education.*

How Easy!—One can cultivate "a critical and censorious spirit until he will find fault with a rose, and growl at the sunshine." *Western Christian Advocate.*

Deliver us From Such Compliments.—An insult from certain sources is a compliment. When an ass kicks at you he does so because he recognizes you as unlike him. *Boston Post.*

Satan's Prey.—Two classes of men who are just where Satan wants them to be: The indifferent and the despairing. He is as sure of the one class as the other. *Nashville Christian Advocate.*

Right Kind of "Boycotting."—Our own experience is, that the best way to deal with aspersions is to boycott them—pay no attention to them—make no reply to them, and never think of them. *Christian Index.*

How to Succeed.—The following is an unflattering formula: Have faith in God, whose promise has never failed; have faith in your fellow-men; have faith in yourselves, and thus strangle the croakers. *Presbyterian.*

The World Will Find It Out.—The sooner the world is caused to understand that the mission of the Gospel is to help men put a Christian spirit into the treatment of economic and social problems of every sort, the better. *Congregationalist.*

A Slaughter of the Innocents.—It is a common practice to send one reporter to take down six or even a dozen sermons on a Sunday morning. He gets the introduction of one, snatches out of the middle of others, the beginning of the end of one, the conclusion of one, etc., and makes nonsense of them all. *North American Review.*

The Infallible Church Not Quite Sure.—The *Christian at Work* sends the late Cardinal McCloskey straight to the heavenly mansions. In this it differs from the late prince's brethren. They are saying many and high masses for the rest of his soul. *Interior.*

Not the Biggest Fool.—Josh Billings is dead. He was the bad speller of a great many wise paragraphs and some that were otherwise. He sometimes played the fool, but never the fool who "says in his heart there is no God." *Southern Christian Advocate.*

No "Proxy" Religion.—But there is peril the moment we draw back in fancied inability or remit to other hands what our own could and should accomplish. No one else can do our praying, our church-going, our Christian work for us. Nor can any one safely hire this done for him. *Advocate.*

Has an Ugly Look.—One of the worst features of the Irish agitation is the fact that its promoters do not trust, either in Parliament or out of it, to the force of free discussion and constitutional methods; but have adopted a system of violence, which denies to others the right of free action. *Christian Guardian (Toronto).*

To Whom It May Concern.—"You 'beat down' the price of the work done for you by a poor sewing woman who is compelled to take what is offered or starve, and then contribute for the conversion of the heathen to Christianity. And yet you do not know that you are a hypocrite." *Nashville Christian Advocate.*

A Crumb of Comfort.—Sabbath-breaking is an unprofitable business, even from a worldly point of view. The two river resorts near Detroit, Brighton and Manhattan, where Sabbath desecration has been rampant during the past summer, both became involved in financial embarrassments before the season was over. *Michigan Christian Advocate.*

Shrewd Bismarck!—The reference of the question of the ownership of the paltry Caroline Islands to the advisory—not authoritative—decision of the Pope was one of the shrewdest stratagems of that shrewd brain. That is all there was of it. *Interior.*

Sound in Judgment at Least.—A worthy brother of moderate pulpit ability was wont to say for his own satisfaction—that however he might fail to measure up to his brethren in his preaching, he was sure he could choose as good a text as the best of them. *Penninsula Methodist.*

Begin by Dropping This Absurd and Unscriptural Claim.—Churchmen may well devote time and thought to determining what shall be done and what shall be undone, in bringing into their proper place those who have refused their allegiance to the one holy, universal, apostolic Church. *Churchman.*

Not Bad Advice.—Let the people pay their debts and put out their money. Have the little jobs of repairing done about house and store. Buy a new overcoat or cloak. Look cheerful. Do not be extravagant, but stop pinching. *Christian Advocate.*

Isn't This True?—We are on the high road of apostasy when we are continually asking, "What harm is there in this?" We have already come to the border of the land of sin. It is the sign of the feeblest and most testy faith. Whereas we should be always pressing the question, "Is there any good in it?" True piety never inquired for the "no harm" but for the "do goods." *St. Louis Christian Advocate.*

Remember the Prayer-meeting.—Why not give the prayer-meeting a prominent place in your thought, in your sacrifices, and in your prayers at once? Let us not wait until the Week of Prayer. Some souls will pass into eternity from almost every congregation before the first of January, and effort ought to be made at once to save every soul. Cast the net at once. *Golden Rule.*

This Prophecy Will be Fulfilled.—But we venture to prophesy that when the chaste, and the just, and the tender-hearted know the truth, and the whole truth, there will be an outburst of holy indignation of so remarkable a character, that no English Government will ever again undertake to use the public money and all the authority of the State for the purpose of crushing such a citizen as William Thomas Stead. *Methodist Times (London).*

Miscellaneous.

TWO SYSTEMS OF EDUCATION.

BY REV. ARTHUR COPELAND, A. B.

In a recent article entitled, "The Coming Woman," President Wheeler, of Allegheny College, with usual shrewdness, notes some interesting facts connected with the relative position of the young men and women. These facts are important both in the problem of culture and sociology. If true, the governing class of the next century in the Republic may not be much. If but partially true, they will bear re-statement and side-light study. Says that writer: "There are certainly strong indications that knowledge power is passing over into the hands of the women." Again: "It is not at all difficult to understand the fact; the general rule over it is that the effect of increased wealth in our middle class is to educate the young women very thoroughly, and to diminish, rather than increase, the education of young men." Such a fact, the author then correctly states, is not due to a difference of disposition or brain quality in the sexes, but to a condition of social life, by which public temptation openly presents a substitute to men in forms of popular vice, indulgence in which is inexorably denied to women by custom and common consent. He closes with a yet clearer explanation, by saying: "The saloons, open to boys and closed to girls, present a contrast and explain a situation."

So much light has of late been thrown upon the relation of the legalized saloon to the State and to all its interests, that it is no longer difficult to explain several situations in which we find the social order placed. In this connection the problem of the education of our youth has a leading position. For there is nothing more true than that to-day we have two great rival systems of education in this country, both encouraged and legalized by the State, and both controlling its present welfare and its future history. One of these systems is the public school system, the other the public saloon system.

In order that none may fail to see that the work of a saloon is as clearly an educational character as that of a school-house, it is only necessary to cite the definition of an education given by perhaps the most cultured son of Anglo-Saxon civilization, John Milton; who in his tractate on that subject says: "I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all the offices, both public and private, of peace and war." If this be the work of our well-regulated schools and colleges, certainly it seems to be the mission of our well "regulated" saloons not only to unfit a man for such high ends, but to fit a man to perform unjustly, unskillfully, and meanly, all the offices, both public and private, of peace and war.

It was my privilege in the early summer, and during the commencement season, to visit many of the institutions of learning lying in the Connecticut valley. Yale, Wesleyan, Trinity, Amherst, Smith Ladies' College, and Mt. Holyoke Seminary, all passed under review. And when I stood at sunrise on the summit of Mt. Holyoke, surrounded by several of these and other schools of like character, I felt myself to be at the fountain-head of much which is promising and perpetual in our Republic.

But from another standpoint, the view from Mt. Holyoke cannot be so hopeful. It is true that we have four hundred colleges in our land, all of which, we might safely say, are seats of intellectual and moral training for the multitudes of youth of both sexes in attendance. And statistics show that there are in the States and Territories of the Union 164,832 public schools, employing 236,000 teachers and instructing 5,000,000 pupils at a total expense to the State of \$78,000,000. But statistics also show another fact—the presence in this country of not less than 250,000 legalized schools of vice, called saloons, employing not less than 500,000 morally corrupted and corrupting teachers, costing the State, at the least, one billion of dollars, and sending out hundreds of thousands of graduates diseased in body, debauched in morals, debilitated in mind, and dead in soul. And these are the politically predominant element in the State, controlling caucuses, conventions and parties; dictating platforms and nominating candidates; bribing legislators and bribing legislatures; swaying law for their regulation, and defying a Christian nation of sixty million people to prohibit them. These are some of the ordinary results springing from our great and growing legalized national school of vice.

But the danger of the further continuance of this system of education becomes more plain when viewed in its relation to its rival system, the school-house. Then it is that writers and thinkers like Dr. Wheeler perceive in "the saloons, open to boys, and closed to girls," something that "presents a contrast and explains a situation." The truth then appears that when a Christian State grants or permits a charter for a school on one corner, and grants or permits a charter for a saloon on the opposite corner, that then and there is enacted a legal and moral contradiction so gross and palpable as should be an offense and smoking stench in the nostrils of every sensible American citizen. For it is plain that, if both school-house and saloon shall exist together by the protection and fosterage of the State, one must not only be the rival, but the victim, of the other. And which is, and shall continue to be, who does not know? For on all parts and portions of our territory do these legal pest houses abound. So that our spirited and growing youth, coming from the atmosphere of books and sage instruction, are, at the very threshold of the academy, allured by the painted and pandered charms of the saloon and beer garden; and, forgetting sound doctrine, and per-

ceiving the State, of which their fathers are citizens, openly engaged in legal partnership with, and in legal encouragement of, a popular vice, they are governed more by example than by precept; and, with light scruples, from being learners of books they become disciples of beer, and graduate, by quick yet painful courses, as servants of sin and slaves of evil.

Thus the institution of State called the school, yields its ripest fruit to be blighted and corrupted by its rival institution of State, the legalized saloon. "Certainly," as Francis Bacon well says, "the great multiplication of virtues upon human nature rests upon societies [or institutions] well ordered and disciplined; for commonwealths do nourish virtue grown, but do not much mend the seeds; but the misery is, that the most effectual means are now applied to the ends least to be desired!" So that the State, in room of acting the part of a wise parent and protecting its children from dangerous foes, rather plays the part of a heartless guardian bent upon destroying his wards for the sake of selfish gain.

Hence it is that the land is full of slain. Hence it is that our young men on every hand are falling ere the battle is begun. Hence it is that by hundreds and thousands they are stricken through as with a dart, and scarcely one among all our great ones cause the cause or points out a cure. Yet plain it must be that the cure must come from the same source as the cause; and that whereas vice is now taught by the sanction of the State, so it must be untaught; and, by the same means, the inculcation of virtue, unhampered by other substitutes, be assured. Not till then will the increase of wealth in the middle classes result in the correct education of our young men in equal measure and extent with our young women.

But while the facts of deterioration of our young men as presented by Dr. Wheeler, are true, we ought to rejoice, rather than lament, that our young women, by the force of custom, and by their own native strength, are coming to such heights of learning and of influence in the Republic. A sober mother ought to be equally, and more, powerful in a Christian State than a drunken father, and a moral daughter than a vicious son. If the Republic can only be saved by the complete legal emancipation of Christian women, now ought to hail the providential remedy sooner than Christian men. For after all that can be argued from nature or urged by example as to the proper sphere of woman, still are we all compelled to assent to the verdict of the great French publicist, Alexis de Tocqueville: "If I were asked to what the singular prosperity and growing strength of the American people ought mainly to be attributed, I should reply—to the superiority of their women."

Weedsport, N. Y.

LETTER FROM CANADA.

For some time past there has been considerable excitement in Canada. Your close proximity to Montreal will have secured you daily information respecting the ravages of the small pox in that grand city. It is matter of thankfulness that the disease has at length abated, so that confident hope is indulged that before long the health of the city will be good. No pen can describe the amount of loss the city has sustained.

We are just now passing through a scene of another kind. Riel, the leader of the rebellion in the Northwest, has paid the penalty of his life for his foolish course, and now his countrymen, the French Canadians, are rendering the air with their cries for vengeance on the executors of justice. Indignation meetings have been held in Montreal, at which inflammatory resolutions were adopted as to what they would do. Of course Sir John Macdonald is threatened with political extinction, to effect which a national party is to be formed which will combine with the Premier's opponents in other Provinces, and soon the deed will be done.

How far the abettors of the scheme may proceed, we know not, but they will need to be careful, for if one race is to combine for sectional purposes, another may do so, and then we may have a war of races which will be more serious in its consequences than the late rebellion, which our noble volunteers have so gallantly suppressed. There are those among us who fear that the tendency of things is in the direction of a war of races. The Romish priests seem to be of this opinion, hence on Sunday last they denounced from their respective pulpits the course of those who were promoting strife in consequence of the execution of Riel, and cautioned their people against being led away by such political firebrands.

Whatever we may think of the course generally pursued by the Romish priesthood, in this instance we cannot but heartily approve of what they did, and hope that their flocks will follow their advice. Not a few are afraid, however, that in this instance, as in some others, those sons of the church will claim remuneration from the State for services rendered, and they understand how to ask and receive. Some Protestant missionary societies are complaining bitterly at the unfair means adopted in the Northwest in favor of Roman Catholic schools. Alas! alas! that Protestants have so often thus to suffer.

The Methodist Missionary Committee, or Board, recently held its annual meeting to review its whole field and make appropriations for the sustenance of the laborers. Some of the Board called for our sanction as they were going or returning from the place of meeting—Halifax. Your readers will be glad to learn that all departments of the work presented a very favorable aspect. The fields were everywhere white to the harvest. The work of the mission in Japan was gratifying, if only the agents could be increased. The Northwest is sufficiently large for all the men and means at our disposal. The French

work in Quebec languishes for more generous support. A new enterprise has sprung up in British Columbia, where a Chinese mission has been commenced under the most favorable auspices. The Maritime Provinces and Newfoundland, with the failure of its fisheries which has plunged so many into deep poverty and in some instances absolute want, are not in a position to relinquish their claim for missionary help, while our domestic missions in all the Conferences need much larger grants than they have received for many years past.

In view of this state of affairs, the Committee were appalled to find that the income was \$21,000 below the expenditure, and as the statute forbids more appropriation for any year than the income of the preceding year, the unenviable task had to be performed of cutting down appropriations in almost every instance. The domestic missions are thought by some to be the greatest sufferers, as in many instances, unless the people raise more than they promised, the missionaries will not receive more than \$103 for salary, board and fuel, and house expenses.

The Committee have resolved to ask this year for an income of \$250,000, or a quarter of a million. This amount should be contributed, and we are glad to find that in several instances where missionary meetings have been held, the amount of the contributions of last year; but whether the expectations of the Committee will be realized, dependent saith not.

Some of our large centres of population are becoming vastly important. Toronto, the chief city of Ontario, has grown very rapidly. Farmers are now retire settle either there or in some other centre, which makes those strong places stronger, but it impoverishes and weakens the resources of the people in country circuits upon whom devolves the support of those who labor among them. Those who have known Toronto for thirty years, are amazed at its growth, and the fine churches which have been erected by all denominations in the same space of time are a credit to those to whom they belong, and many of them are ornaments to the city.

The Presbyterians and Methodists are the most numerous, and have about the same number of church edifices, but the former pay the largest stipends. Two congregations pay more than \$4,000; the largest salary paid by any Methodist congregation in the city is \$2,500; only another exceeds \$2,000; but then, all have parsonages or rented houses. At present a new church is in course of erection at Parkdale—a suburb of the city. In another suburb a site has been secured for a church; two of the churches are being enlarged, another is soon to be, while a third will either be pulled down for a larger erection, or the present house will be enlarged. One congregation has increased the minister's salary to \$2,000, and another has added \$300 to the present stipend. These are all steps in the right direction.

Bondville, Vt.

I told you in my last of Dr. Newman's visit to take part at the anniversary services of one church. Your correspondent does not know of any Methodist divine from your side who has made more friends at one visit. His lecture on Grant was especially extolled. Dr. J. O. Peck from New Haven was here recently on behalf of Queen St. Church, where he preached twice and gave his lecture on the "Conquering Legion." His former visits secured him many friends, but this visit increased his popularity. Hundreds were unable to get within the doors. His Sabbath night congregation exceeded two thousand. Last Sunday Cancellor Sims from Syracuse University was at Bloor Street Church and made a fine impression. His lecture on Monday night, at which Dr. Wilson, president of Toronto University, occupied the chair, was commended as one of the best of kind ever delivered in Toronto.

Rev. C. H. Mead, missionary among the colored people of the South, has been two Sabbaths in Toronto. He preached in Methodist churches and lectured on the week evenings. He captivates the masses. His sermons and lectures abound with illustrations taken from his own experience, and his lively singing creates great interest. His labors on behalf of temperance have produced great good.

While I am writing, preparation is being made for Rev. W. H. Milburn, the eloquent blind man, who is announced to lecture in Elm St. Church, Toronto, on Thursday night. Thus you see the Methodist of the chief city of Ontario give practical proof of their high appreciation of American eloquence.

Kleinburg, Nov. 24, 1885.

"WHY ARE THESE THINGS SO?"

BY REV. CHARLES F. PARTRIDGE.

A perusal of the article, "The Missing Missionary Link," by Rev. James Mudge, in the HERALD of Nov. 11, and a glance at the report of the treasurer of the General Missionary Committee, published in the *Christian Advocate*, lead to the above question. In most of the fields covered by our Conferences a great enthusiasm has arisen under the banner, "A Million for Missions;" but if the annual report of the treasurer is any criterion by which to judge, that wave has not yet reached New England. That we may see how the matter stands, let us look at the following receipts from the treasurer's report:

Conferences.	Nov. 1, 1885, Nov. 1, 1884, Increase to or decrease from.
East Maine,	\$1,595.30 \$1,601.55 \$6.25
Maine,	\$3,674.71 3,116.18 \$558.53
New England,	15,883.37 15,302.13 581.24
N. E. South-ern,	9,343.78 8,500.00 843.78
New Hampshire,	6,044.49 4,687.70 1,356.79
Vermont,	5,321.39 5,112.49 208.90
	\$10,407.14 \$7,750.06 \$2,657.08

This report shows a net decrease in the six Conferences of \$2,751.88. Naturally the question arises, "Why are these things so?"

Looking at the whole report, we find that the larger part of the increase comes from the Middle and Western States, where the work has been systematically and enthusiastically pushed, while in New England it has been looked upon with comparative indifference.

I am well aware that the report of another year may show that New England has redeemed herself, from the fact that many of the collections for the Conference year are not paid in or reported until the annual session in the spring, while the missionary year closes Oct. 31. Even if this should prove true, the report as above makes a bad showing.

If Bro. Mudge thinks there is a missing link in the New England Conference, which reports an increase of nearly one-half of one per cent, what would he say of Vermont, which, the report says, has decreased 34 per cent?

Just here some of my brethren will arise in wrath and ask if I do not know that the last General Conference took away the Burlington district, which used to pay one-third of all the missionary money of the Conference. I answer yes, but that, with the added district, Troy Conference reports a decrease of \$232.41.

The comparison as made by the treasurer, without explanation, does not do justice to Vermont. The Minutes of 1885, as compared with the same districts in 1884, report a decrease of only \$169. This explanation only partially answers the question. There is evidently something lacking, and I believe Bro. Mudge is correct in saying that it is systematic effort. In the Minutes of the Vermont Conference appear the names of officers of a missionary society; but is any work done by, or expected of, them? At the Conference session the brethren are conspicuous in their absence when the missionary sermon is preached. They listen to a few appeals at the anniversary of the society, and there the matter rests until the next session. Little work is done except by pastors in their individual churches, with perhaps a few words from the presiding elder. The result is what might be expected. Very likely the same state of affairs exists in all New England.

Perhaps it is the wisest plan to devote the best energies to fields which yield the richest returns; where the people may or may not be more generous, but where money is more easily obtained than from the rocks of New England. Indifference has more to do with the state of things than lack of money. To remove apathy requires earnest effort. Few pastors can appeal as successfully to their own people as an outside party who has made it a special study. Ought there not to be some systematic way to supply this needed help? If as much energy were put into the work in New England as in the West, I doubt not she would make a better showing than in the report of last year, even if she should not reach the point attained by her younger sister.

Bondville, Vt.

MILESTONES.

BY REV. H. W. CONANT.

In the speech of Hon. Henry W. Blair, of New Hampshire, at the recent Centennial Temperance Conference, we find certain statements which deserve to be emphasized, and I crave space in the HERALD to notice some of them.

1. "We have learned," he says, "that alcohol is a poison and not a food; that it is never useful to the human system save under circumstances when a poison may be useful, never to produce or improve the health only as it may remove an obstruction to the natural or proper action of this vital machine so fearfully and wonderfully made."

2. "It has been established by the agitation of the century just closed, that the manufacture, sale and use of alcohol as a beverage is the greatest crime and curse of modern times."

3. "The liquor traffic is doomed, and shall be destroyed. The demon has been tried and condemned to death in the highest court—the court of public opinion."

4. "Let all the people of all the States concentrate upon one grand effort to amend the national constitution so as to prohibit the manufacture, the sale, the importation, the exportation, and the transportation of alcoholic beverages anywhere within the limits of the national domain. That is the way to rescue and preserve the States."

5. "The nation refuses to permit the importation of criminals; then let us prohibit the importation of the cause of criminals and crime. We refuse to receive the paupers and outcasts of surrounding nations; then let us repel from our borders the primal source of poverty, wretchedness, and despair. What we refuse to receive from abroad, shall we continue to manufacture and export?"

In thus urging the concentration of all the energies of temperance workers to secure national prohibition that shall include the importation and exportation of liquors, we are led to the inquiry, Is there a cause for such radical action? If there is not, why not confine our selves to legitimate work for the suppression of the drinking habits of the people and of the traffic in the States?

Passing over other and important reasons for national action, we call attention to the demands that Christianity is now making upon the nation to stop the importation of alcoholic liquors because of their antagonistic relations to the mission of Christ. Accepting the statement of Senator Blair that "the manufacture, sale and use of alcohol as a beverage is the greatest crime of modern times," we must admit that it is the greatest obstacle to the success of Christ's kingdom.

Of one thing there can be no doubt, viz., that it presents a powerful obstacle to the work of our missionaries. The attention of the Christian world is directed to the Congo country. It is well known that among the millions in that country, as well as the populations

on the Niger, intoxicating liquors have been a debasing and destructive agency. It is undisputed "that intoxicating liquors are the chief commodities used by white men in bartering with the natives. The vessels that leave Boston and New York for a voyage to tropical Africa almost invariably have the greater part of their cargoes made up of rum," says a secular daily paper.

Need we wonder that the Church Missionary Society in England sent a deputation consisting of the lord bishop of Sierra Leone and other prominent members of the society to the English government, asking that in the action of the Berlin Conference some adequate provision should be made for the control of the liquor traffic on the Congo and Niger? The bishop insisted that if free trade in liquors were permitted, the existing demoralization on the west coast of Africa would be greatly intensified, and he "asserted that the ship from Hamburg in which he recently went out to Sierra Leone was laden with gin, rum and gunpowder for the natives, the liquid merchandise being of the cheapest and most deleterious character."

Is it not an astounding fact that with the interest which is manifested in missionary efforts, involving as it does annual expenditures of millions of dollars and the consecration of so many noble lives, there has not come such a demand for the suppression of the liquor traffic as should have made it impossible for any Christian nation to either authorize or allow the manufacture and exportation of these deadly beverages to be sent among heathen nations? We ask all Christians to consider this.

Should not every one of us accept the proposition of Mr. Blair when he says that "to us is assigned the execution of the liquor traffic. Let us proceed to perform that duty faithfully, relentlessly, and now?"

"THE TOBACCO PROBLEM."

A timely book is "The Tobacco Problem," just published by Cupples, Upham & Co., of Boston. The writer, Mrs. Margaret Woods Lawrence (Meta Lander), has taken great pains and shown much tact and skill in collecting and arranging the opinions of many eminent men, both in the medical profession and out, as to the effects of the use of the "weed" upon the body, the intellect, and the spiritual nature of mankind.

With these she supplements her own opinions, which are expressed in a vigorous though kindly manner, setting forth the great waste of time, of money and of energy which tobacco using is entailing upon our age. The chapter upon "Tobacco Benefits" is an honest inquiry into the beneficial results which are claimed for the habit. Its quiet sarcasm lends force to its arguments. In the chapter on "The Moral and Spiritual View," the clerical use of tobacco is handled without gloves. In the closing chapter the writer indicts and tries tobacco on many charges, and finds it guilty in all with no recommendation for mercy at the hands of the court.

"It were blasphemous," she says, "to imagine the Master and His disciples chewing or smoking as they sat together on the mountain-side, or sated over Lake Gennesaret, or passed from the Supper to the Garden. Who does not shudder at the bare thought, inveterate chewer or smoker though he be?" Dr. Willard Parker, of New York, strongly indorses the book in a prefatory note, saying that he "has carefully read it, and finds in it a thorough and kindly consideration of the subject in all its relations, without prejudice, and with every desirable concession. The book cannot fail to impress its truth upon the public mind; its mission is in the family, the shop, the college, the pulpit—in short, in all places of education and of training for business, and in all classes of the community."

A GOOD WITNESS.

It is often asked, "What are the morals of the colored people?" Matthew Alston, whom many around Boston will remember as the lame old colored man who visited the Conference of 1877, was the patriarch of the North Carolina Conference. When he died a year and a half ago, he left to his widow a neat, little place with a bit of store on one corner of it, in which during his falling health he had sold a few groceries to eke out his living. Some months ago the groshop of a colored man burned down. He came to Sister Alston and proposed to rent from her the little store for a liquor saloon.

"I was standing," said she, "beside the fence, and, pointing down to some weeds, said I, 'Do you see those weeds? I'd cook those weeds and live on them, before I'd rent that vacant store to you.' 'But, said the saloon-keeper, 'I'll give you five dollars—yes, six dollars a month for it.' (Seventy-five dollars would have built it anyhow, and that amount, with her Conference money, would grandly have supported her.) 'If Matthew Alston,' continued he, 'could speak from his grave, he would say, 'Sallie, you are poor; you are getting nothing from the store; you have to pay taxes on it; you had better rent it.' 'If Matthew could speak from his grave,' said I, 'he would say, 'Sallie, you are poor, and need money, but starve, Sallie, before you take liquor money.'"

The little store is now rented as a lodging room to a man for twenty-five cents a month. From this case learn all. Many young colored men are going into the liquor business, but we have many noble souls that have not corrupted themselves with the accursed thing. The students of our schools can hardly write an oration or make a speech without exhorting on this head.

WILBUR F. STEELE.

Bennett Sem., Greensboro, N. C.

We never graduate in religion; because the nearer we are to God, the more we see there is to be learned.—M. H. Seelye.

Our Book Table.

From A. C. Armstrong & Son we have a valuable exegetical work—A COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS, by Thomas Charles Edwards, M. A. O. xavo, 491 pp., \$2.50. For sale in Boston by J. P. Magee. This volume is an exhaustive critical and expository interpretation of this important inspired letter of St. Paul. In its extended preface, the occasion of the Epistle, the author's personality, and of it, are amply discussed, with an interesting consideration of its contents and commentators. A syllabus of the letter is given, and then the whole epistle is both verbally and argumentatively discussed. No difficulty is avoided; questions in dispute, such as the vital topic of the resurrection, are considered at length. The author is conservative; a moderate disciple of Calvin, with modern views as to the resurrection body, and orthodox on the question of future retribution. We should find occasion to hesitate at some of the positions of the writer, but, on the whole, we look upon the volume as a very valuable contribution to our exegetical literature.

A POLITICAL CRIME: The History of the Great Fraud, by A. M. Gibson. New York: William S. Gottsberger, Octavo, 402 pp. This "great fraud" was the deprivation of Samuel J. Tilden of the Presidential chair to which, in the estimation of this writer, he was elected by the people in November of 1876. The volume, which is ably written, but with the earnestness and special pleading of an advocate, rather than with the cool, candid examination of all the documents becoming a historian, presents the preliminary movements of the Republican party before the election, the condition of the country, the efforts of the Southern States to control the votes, the proceedings in Congress, and the final special adjudication. The author presents very strongly the Democratic side of the question, and is an enthusiastic devotee of Mr. Tilden. The account has been a full and honest counting of the colored vote at the South in 1876 can any one doubt that Mr. Hayes' election would have been placed beyond all question? The volume, however, is an interesting one, and will form a part of the history of one of the most important campaign tests that the Republic has met. The strain upon its integrity was bravely borne, and the law-abiding people have justly accepted the decision of a tribunal, as honest and worthy of confidence as could be summoned in the country.

If any of our readers are proposing a tour in Scotland next season, we advise them to procure and carefully study THE LANDS OF SCOT, by James F. Hunnewell. Crown octavo, 508 pp. It was issued some years since, but holds its place in a fresh edition among the books of Houghton, Mifflin & Co. The works of the great Scotch novelist have invested his native heights and lakes, as well as other portions of Great Britain, with peculiar interest. A familiar remembrance of his charming descriptions of scenery and points of historic interest will greatly enhance the enjoyment of the tourist in Scotland. The volume of Mr. Hunnewell discusses the chief works of Scotch literature, as illustrated by the natural scenery and historical events recorded in them. It is a delightful volume both for the reader of the great Scotchman's works and the visitor among the cities and lakes which he has gloried by his pen.

BIRD WAYS, by Olive Thorne Miller. Boston: Houghton, Mifflin & Co., 1880, \$1.25. This charming volume shows what a world of interest lies close at hand if we will but open the door and enter into it with loving earnestness. The dozen chapters of this book give the pleasant personal histories of some of our most familiar birds, as they came under the observation of the writer. We heartily advise especially our young readers to obtain the work, and learn how to enrich their own lives with small expenses, by entering into sympathy with the melodious inhabitants of the adjoining groves.

WARREN F. DRAPER, of Andover, publishes THE BOOK OF DANIEL; or, The Second Volume of Prophecy, Translated and Expounded by James G. Murphy, LL. D., D. D., T. C. D. 12mo, 206 pp., \$1.25. Dr. Draper's translation of the first two books of the Pentateuch are the best that have been given to us by conservative scholars. The learned author has performed a valuable service for Bible students in the preparation of this work. He first presents the original promise of the Messiah in the Pentateuch, and traces it down through the historical books, the Psalms, Isaiah and Jeremiah, and then considers, at length, the prophecies of Daniel. The book is a Book of Daniel, which he calls the second volume of prophecy. It goes without saying that the work is ably executed. The application of the four visions of Daniel may not accord with the accepted interpretation of some readers, but the ability and ingenuity of the writer will be readily admitted. He calls the Revelation of John the third and last book of prophecy which opens up the production of the day—the day of resurrection, of judgment, and the saints' everlasting rest.

MRS. HUNDESON'S INCOME; A Novel, by Helen Campbell. Roberts Brothers, 16mo, \$1.50. This is a fiction with a mission. The writer struggles with the pressing social question of the day—the controversy between labor and capital. She shows how an earnest woman may take practical steps in its solution, and exhibit the Christian spirit towards the toilers of the land. The volume bears the strong dying commendation and benediction of the late Mrs. Helen Jackson (H. E.).

THE FIFTH CROWN, by Jak. New York: Thomas Y. Crowell & Co., 16mo, \$1.00. The Fifth Crown was a company of young people formed into a mutual inspiration and improvement society by an intelligent mechanic. It was made a source of great enjoyment and profit, and will suggest to its many interested readers how they may easily enrich their lives and add to their daily comfort.

Cassell & Co., New York, add to their very neat and cheap series of "The World's Workers," HANDEL, by Eliza Clarke. A sketch of the life of the great musician is given, with an account of the production of his chief works. The author gives, in a condensed and interesting form, a sketch of the chief modern composers of operatic music, with an account of the composition of their characters of their best known works. The character of Handel is not attended to, but the rendering of these musical dramas is a good idea of their character and a graphic sketch of their authors. The work is well executed and very tastefully published.

DANCING AND ITS RELATION TO EDUCATION AND SOCIAL LIFE, by Allen S. Dutton. Illustrated, 12mo, New York: Harper & Bros. We are not experts in this art, having never taken a professional step, and our opinion of this handsomely-published book, written by an acknowledged leader among the teachers of the dance, would be of value to those who devote much of their time to the study of the art. The volume is a practical treatise, which amply covers all the requisitions of an ordinary fam-

ily. These books are for sale in Boston by Little, Brown & Co.

THE THREAD OF GOLD, by Mrs. C. E. Wilbur. Cincinnati: Cranston & Co., 16mo, 80 cents. This is an excellent temperance story, but it is more; it is a delightful record of the gracious providence of God running through a woman's life like a silver cord. The story is a simple but interesting one, and its moral is sure to remain as an impressive remembrance upon the memory of the young reader.

Harper & Brothers gather up, in a handsomely-published little quarto volume, THE STRANGE STORIES FROM HARTFORD FOR YOUNG PEOPLE, by G. C. Eggleston. \$1.00. Some of these have been read by the youthful subscribers to *Harper's Young People*. But they will be fully persuaded, and are true as well as wonderful. The illustrations are excellent.

WIKKEY is a very pathetic and tender story, neatly published by L. Dutton & Company. Small quarto, 35 cents. It is written by Yam. No little reader will drop it after he reads the first page until he ends it, and then both his cheeks and his eyes will be remarkably red.

TEN BOYS WHO LIVED FROM LONG Ago to Now, by Jane Andrews. Boston: Lee & Shepard, \$1.00. This is one of the best class of boys' books. It contains pleasantly-written sketches of ten lads who became famous, from the Aryan Boy of the Indus to Frank Wilson, the boy of to-day.

Robert Carter & Bros. issue MICHAEL'S TREASURE; or, Choice Silver, by Emma Cheselwood. 16mo, 25 cents. It is a little waif of a girl that wanders ashore from a wreck. How beautifully she grew up and became a rich treasure in the household, is happily told in this beautiful and eminently religious tale.

John J. Hood, of Philadelphia, issues GABRIEL'S ANTHEM BOOK, by Chas. H. Gabriel, containing new music, in set pieces adapted to average choirs, for Sabbath voluntaries, and for concerts. 50 cents, by mail.

A MORTAL ANTI-PATHY: First Opening of the New World (Boston: Houghton, Mifflin & Co.), by Oliver Wendell Holmes. 12mo, \$1.50. It is something phenomenal to find one so fresh and vigorous intellectually at the age of our poet, to discover in his latest works the same keenness of temper, the same facility of clear analysis and portraiture, the same rare and genial vein of quiet humor running through every page, as in his earliest volumes. The thought is melior, riper, sweeter, indeed, as time goes on. The extended introduction of the present volume is as delightful as any portion of it, and has as much of the old flavor. The story itself is not only a pleasant and interesting one, but is as painful in its development. The tale turns upon the life-long influence of an early and powerful morbid antipathy. The psychological and physiological facts are amusingly involved in a series of incidents, and very agreeable country scenes, and the romance comes to a pleasant conclusion; the antipathy being cured by a catastrophe as serious as the one that occasioned the mental aversion with its perilous physical effects at first.

The story will be received by the thousands of readers of the Doctor's works as ample evidence that years have not dimmed his intellect, if they have in any wise shortened his steps.

From the same House we have, BONYBROOK, by Mrs. A. D. T. Whitney. 12mo, \$1.25. This charming volume shows the apt development of her different characters. She succeeds in making them real persons, clinging as actual acquaintances to the memory. Peacefully and pleasantly, the story unfolds the various scenes of this pleasant volume. They are step-by-step and sister. The tale happily brings out their special characteristics in home and social life, with many other striking, lively and interesting characters. The story is both pleasant and profitable, and leaves the reader at its close in an entirely grateful state of mind.

FUNK & WAGNALLS issue, in the form of a royal octavo, a volume of SERMONS BY REV. CHARLES F. DREWS, D. D. This is a new edition of a volume of forty sermons, first published by the instance of his parishioners in the "Church of the Strangers," New York, some time since. The volume met with a very favorable reception when first published, and is now being reissued in the utterance of solemn truth; all are earnestly recommended.

From the same House we have a volume of the first series of SERMONS BY T. DE WITT TALMAGE, Pastor of the Central Church, New York. 12mo, 405 pp. Here are thirty-three of Mr. Talmage's characteristic, picturesque discourses, original, quaint, often very impressive, eminently practical, full of illustration, forming as lively reading as they were striking and suggestive when delivered.

THE LORD'S DAY: Its Universal and Perpetual Obligation. A Premium Essay, by A. E. Welfle, M. A. 12mo, cloth, 42 pp., \$1.00. Philadelphia: Amer. Soc. of Christian Education, 1885. This treatise was written in 1883 for a volume of this character. Of all received and carefully examined by the committee of publication, this work was considered the best, and was chosen for the Scriptural argument and that drawn from the nature of man. As it

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ENTERED AT THE POST-OFFICE, BOSTON
MASS., AS SECOND CLASS MATTER.

Zion's Herald.

WEDNESDAY, DEC. 9, 1885.

\$1,000,000

FOR MISSIONS

FOR THE YEAR 1885.

As a child when wearied with play
nestles in his mother's arms, and, with-
out one lingering fear of danger, sweetly
sleeps, so does the weary believer when
called to die nestle with fearless confidence
in the Everlasting Arms. What
mother-love is to the confiding child,
the all-embracing love of the Infinite
One is to the dying Christian man whose
faith recognizes the Father in the gra-
cious face of the glorified Jesus. It was
because Stephen's eye was fixed on that
divine face while he lay bleeding on the
rough bed of martyrdom, that inspira-
tion did not say he died—even that was
too harsh a term—but that "he fell
asleep." O beautiful conception of
death! Going into a soft sweet sleep
which ends the sorrows and toils of
earth, and is followed by a waking
amidst the music, the bliss, the glory of
heaven, and a beholding of the beauty
and love of God in the face of Him who
is the altogether lovely, the Son of Man,
the Son of God—this is death!

There was beauty in the color and
sweetness in the taste of the forbidden
fruit which grew on the tree of knowl-
edge. To the tempted pair in Paradise
it did not seem possible that to taste it
would be to bring "death into the
world with all its woe," albeit the Cre-
ator had told them it would. Refusing
to believe the God of truth, they ate it
and thereby made the world a vast hos-
pital, a theatre of many woes, an insat-
iable graveyard. The ungodly man suf-
fers to-day in body, soul, and spirit
because of that first pregnant act of
disobedience. Yet, despite of what he
suffers, of what he sees of the fruits of
sin in others, and of Heaven's warnings
against the deceitfulness of sin, he sins
on, refusing to believe that sin will hurt
him, and mocking at the voices of God
and of the Word which bid him beware!
Alas for his folly and his fate! Since
only

"Fools make a mock at sin, will not believe
It carries such a dagger in its sleeve;
How can it be, say they, that such a thing,
So full of sweetness, e'er should wear a
sting?"
They know not that it is the very spell
Of sin to make men laugh themselves to
hell.
Look to thyself, then, deal with sin no
more,
Lest He that saves, against thee shuts the
door."

COVER EARNESTLY THE BEST GIFTS.

No persons present at the preaching
of the Conference sermon, at a ses-
sion of the New England Conference
some years since, will be likely to for-
get the discourse on that occasion.
The preacher had manifestly received
a wonderful uplift in his religious life,
and was in the full enthusiasm of a
fresh baptism of the Holy Spirit. Ac-
customed ordinarily to use his manu-
script, and eminently successful in
preaching, although he usually read
his discourses, on this occasion his
notes were entirely cast aside, and in
the glow of the hour the dependence
upon them, and the ordinary
style of pulpit address, seemed to him
to be incompatible, both with the
solemn and sublime perils and inter-
ests at stake, and with the divinely-
promised aid of the Spirit. In the
startling vividness of the conception
the speaker then seemed to have,
both of the danger of the sinner and
the proffered power and wisdom of
God vouchsafed to the commissioned
preacher of the Gospel, all extraneous
aid seemed to be below consideration.
A polished culture, a liberal educa-
tion, large theological learning, the
graces of elocution, were to him, in
that hour, as "mint and cummin";
the one thing to be secured was the
fulfillment of the promise of endue-

ment of power from on high, and the
preacher was then abundantly able to
discharge his high office, for without
this all other endowments were in
vain. The solemn influence of the
hour was overwhelming. It is rarely
that the immediate effect of a discourse
is so manifest. Whatever might have
been the intellectual protests in any
mind against the high position taken
by the speaker, he carried the convic-
tions of his audience that there was
nothing in all the ministerial prepara-
tion for service comparable with this
blessing of heavenly power; that this
was vital for the success of the
preacher; and that its influence was
well nigh irresistible.

The sermon was to be followed by
an address on ministerial education,
and Dr. Fowler was the speaker.
All present sympathized with the
Doctor in being obliged to introduce
his theme immediately after this al-
most inspired discourse, and while the
audience were still under its powerful
spell. He was, however, fully equal
to the occasion. He entered at once
into hearty sympathy with the leading
thought of the sermon. No natural
or acquired gifts could of themselves,
he urged, fit the preacher for his
solemn office. All success, he de-
clared, was to be expected only through
the presence of the Spirit of God.
The minister's call and credentials
must come from on high. Only by
an entire consecration of himself and
his talents to God, and by the receiv-
ing of the baptism of the Spirit, could
he satisfactorily and efficiently fulfill
the mission upon which he is sent.
Then the Doctor at once reached his
theme, by affirming that this consecra-
tion is to be made at our highest
power. The Saviour has a right to
our best, and can sanctify every at-
tainment to the accomplishment of
service in His cause. We have not
met our full responsibility, or reached
our highest point of power, until we
have availed ourselves of every pos-
sible opportunity for enlarging our ca-
pacities, or securing the broadest in-
tellectual cultivation, most thoroughly
fitting ourselves for all the probable
exigencies in our ministry, and pre-
paring ourselves to be the defenders
of the Gospel, if necessary, in the
presence of its critics and enemies.
Then all these human attainments are
to be laid upon the altar, that they
may be purified, informed, and em-
powered from above. That one
thought that Christ requires of us that
we should consecrate ourselves to
Him, and seek His promised endue-
ment of power at our highest, and
not at a lower, point of possible in-
tellectual attainment, was worth the
whole service of that memorable oc-
casion.

There are, however, many of our
ministers who are providentially shut
off from the enjoyment of the rich
opportunities now offered young men
called into the ministry. They have
been thrust out into the world, not
willingly, but by the necessities of the
hour, and the counsels, not always
wisely given, of those whose years
and office bestow upon their words a
commanding power. They have not,
however, failed to improve the limited
means afforded in their active ministry
for the acquisition of quite liberal
learning, and to keep themselves in a
measure abreast of the thought of
the hour. They find a pang of re-
gret in their breasts as they visit the
schools of the prophets, and as they
listen to the discourses of some of
their brethren who have been per-
mitted to enjoy these years of aca-
demic and theological culture. But
this remains the great source of com-
fort and inspiration to those who, for
no fault of their own, have failed to
develop and culture their intellectual
powers to the highest possibility—the
best endowment of all is still
within their grasp. God will not
compensate us for voluntary ignorance
or for failing to avail ourselves of
every human aid in our power; but
when we are diligently using the
means placed in our hands, the Holy
Spirit can, and will, if earnestly
sought, endow us with a wisdom
and an energy in the work of soul-
saving that no human cultivation
could, of itself, bestow. This is the
great source of encouragement in
instances where a proper modest esti-
mation of our own abilities might be
very depressing. It may be entirely
out of my power to secure the learn-
ing, the happy address, the persuasive
natural and cultivated eloquence of
some whose abilities, without envy,
I covet, but I may be as holy as the
best man on earth. It is within
my grasp to seize the richest blessing
God can bestow upon His servants.
I can place all I have and am upon
Christ's altar, and it will sanctify
every gift, while fire from heaven will
come down to fill and inspire my soul.
As much as we need the broadest cul-
ture, we need much more this holy
consecration and this hallowed bap-
tism.

That suggests the last thought,
that all our attainments are valueless

in the evangelical work without this
pentecostal blessing. They aid us in
the outward discharge of the ministe-
rial office; they secure for us, per-
haps, a wider hearing from our fellow-
men; they bring much intellectual
enjoyment to ourselves; but they
cannot, of themselves, save men, and
a ministry that does not save men
utterly fails of its main intent. There
is no compensation for a failure here.
Great congregations, great applause,
great salaries, great material com-
forts, however grateful to the natural
heart, bring no permanent benedic-
tions. No man can, or ought to, be
satisfied with his ministry unless he
is manifestly saving souls. If he is
not, the lack is not usually in his ser-
mons, but in himself. He does not
chiefly need more study, but he does
need a baptism from heaven. The
one thing to be done is to retire into
some solitary place awhile and pray,
until the "fashion of his countenance
is altered" and his whole life is
transfigured by the descent upon him
of the Holy Spirit.

EDITORIAL COMMENT.

We do not expect the social atmosphere
will clear up at once at the South. There will
be portions of the States, distant from commercial
centres, where the old bitterness will re-
main and sometimes express itself in acts of
open violence. Thank God! there is now no
embargo on the press, and the free expression
of an outspoken, Christian newspaper will
find its way into these morally darkened dis-
tricts, and the light which will come pouring
in will soon disclose to themselves the shock-
ing brutality and unpardonable cruelty and
wickedness of such persecutions. In the town
of Quitman, Ga., not far from the Florida line,
through the Christian liberality of a Northern
woman, an unoccupied hotel was bought and
opened under the auspices of the American
Missionary Association as a school for colored
children. Rev. John H. Parr, a Congrega-
tional minister of singular quietness of man-
ner and sweetness of disposition, was sent to
have charge of the school. His family, and the
teachers that accompanied him, were treated in
the most insolent and vulgar manner from
the hour they entered upon their Christian
work. Pistol shots were fired through the
windows to intimidate him. The school had
just opened with ten pupils, when, just after
midnight, the family, consisting of Mr. Parr,
his wife and three teachers, with the pupils,
were suddenly accosted by the burning out of
flames in different portions of the building.
The children were awakened and rushed out
without their clothing, and Mr. Parr and the
others seized their outer garments and barely
escaped with their lives. They saw oil cans
near the flames, and in one room piles of
paper saturated with oil. No aid was offered
to them. For three hours they stood in the
streets, shivering by the crowd, until a Baptist
minister took pity on them and invited them
to his home. They were then warned, at their
peril, to leave the town. The most depressing
feature in the tone of the local press. It abuses
the teachers, and indirectly, at least, justifies
the outrage. It intimates that "if the med-
dling Yankee will let the colored citizen alone,
they will adjust themselves to the situation." But
the world moves, and it moves towards
the light. Such scenes cannot be often re-
peated. We need not be reminded of the
brutal outrage visited upon Prudence Crandall
and her school of colored girls in Canaan-
bury, Conn., in 1833. It was burned into our
memory, and we cannot forget it. They were
beaten; the house was defiled, and they were
pelted with ancient eggs and stones, but
the house was not set on fire while the inmates
were asleep in it. It was bad enough as it was,
however, and New England cannot think of
it without a blush of shame. That sin was
long ago repented of, and its retribution
suffered in the blood of the late civil war.
Georgia will look back upon this scene, here-
after, with a horrified and mingled feeling of wonder
and humiliation.

We do not wonder that thoughtful men,
whether well trained intellectually or not, find
themselves struggling at this hour with the
serious questions growing out of the present
business depression and the unsatisfied state
of laboring men in the various large manu-
facturing trades. We have received and pa-
tiently read a tract from Daniel Burbank, a
man of an favorable mind upon "The Prob-
lem of the Hour." He finds the solution of
the question in the free issuing of "flat money"
—a purely government currency. This would,
in his estimation, break up the burdensome
monopoly of banks and large moneyed cor-
porations. It would save borrowing. Every-
body would have money enough, by the simple
payment of the expenses of such governmental
banking—about two per cent., as the writer
estimates the cost. All forms of business
would become active, labor and capital would
be thereafter sworn friends, and a financial
millennium would be realized. We cannot see
the solution of the problem in this light. In
our best judgment, it would soon bring on a
financial chaos. It would make us a "hermit
nation." The writer is earnest and thought-
ful, but his premises do not rest upon the
"bed rock."

Rev. S. J. Carroll, of Salt Lake City, is en-
gaged in an important service for the country
and for the church. He is at the very seat of
the fiercest influence of the land at this hour—
in the very heart of Mormonism. In addi-
tion to his heavy pastoral work, he conducts,
without pay, the *Utah Christian Advocate*.
This paper, which is published monthly for a
dollar a year, is one of the most important
agencies in the evangelical and reformatory
work in the Territory. It is important, also,
that it should be heard at the East, as giving
authentic information of the exact condition
of things, socially, politically and morally, in
this imminent and apparently final struggle
with a reasonable polity and an infamous
moral system. The religious community in
Utah is small and poor. The paper cannot
support itself. It must turn, and we trust
in vain, to Eastern Christians for material aid.
It will be a valuable service to an excellent
cause to send on subscriptions to Brother
Carroll for his paper. He will have an able
discussion, by the best writers, upon the
Mormon problem during the coming season,
in his columns.

If such a missionary convention could be
held in all portions of the church as was
gathered in the Central Church, Lowell, last
Wednesday, it would bring a powerful re-
inforcement to the missionary zeal of minis-
ters and members, and easily secure the million
contribution to the treasury of the Board.
Ministers with their wives, and delegates from
churches, were present from a large radius, in-
cluding a number of our brethren from 188
New Hampshire Conference. The audience
during the day was a good one, both in char-

acter and numbers. The ladies of the Meth-
odist societies made ample provision for a
lunch for the visitors from abroad, and had
the gratification of seeing their tables crowded
twice. The speaking was the best we have
heard on such an occasion. The topics were
happily arranged, and there was no failure.
Dr. Dorchester, the presiding elder of the dis-
trict, was the chairman of the occasion, and
ably sustained the duties of the office. Dr.
Chadbourne, Rev. W. L. Gill, Rev. R. L.
Greene, Drs. J. W. Hamilton, B. K. Peirce,
S. L. Baldwin, Rev. J. E. Scott and Dr.
McCabe, missionary secretary, treated upon
different aspects of the great theme, without
encroaching upon each other, and to the
great satisfaction and instruction of the au-
dience. The secretary of the meeting will give
an idea of the line of thought. We speak only
of the general effect. It was admirable in
character and impressiveness. No one pre-
senter could fail of having his soul stirred
with the earnest thoughts of the hour. Would
that the convention could be repeated with
other speakers, all over New England! The
following resolutions were unanimously
passed by a rising vote, and their publication
requested in *ZION'S HERALD*:—

- Resolved, 1. That the "million" ought to be raised.
2. That "what ought to be done, can be done."
3. That we will do it.

R. L. GREENE,
J. M. AYANN,
C. PARKHURST, } Com.

The treasurer in New York of the transpor-
tation fund of Bishop Taylor has received a
letter from this indefatigable servant of God,
dated in Lisbon, Portugal. He is doubtless
confering with the Portuguese government in
reference to properties of the mission lying in
the colonial territory of Portugal. He ex-
tends his European visit to Brussels, whose
king is at the head of the Congo Valley Inter-
national company, and also to Great Britain.
He expects to reside at the Liberia confer-
ence in January. His mission companies
were all well when he left them, with two, not
serious, exceptions. He has six stations
opened and progressing. His missionaries
were "happy, happy and hopeful." He ex-
pects soon to send an order for new recruits
from this country.

Personal and Miscellaneous.

Don't omit to read carefully the supple-
ment. With many columns of church news
and noticeable obituaries, it has also several
very interesting contributions.

Rev. Dr. Buckley has been lecturing with
great acceptance in several of our New En-
gland lecture-courses—in East Boston, Ex-
eter and Lynn—where his addresses have
given great satisfaction to good audiences.

Be sure and make a note of the great mis-
sionary meeting to be held in People's
Church, as announced among the notices this
week. These district meetings promise to
bring a great reinforcement to our mis-
sionary enthusiasm, in the work of the com-
pletion of the million subscription.

The *Pulpit of To-day*, for November, has
sermons from Dr. MacLaren, Dr. Parker, Dr.
Bevan, and Rev. Charles Dave, of England.
Contributions also from the Plymouth Pulpit,
and a great variety of homiletic and miscel-
laneous pulpit literature. Alfred E. Rose is
its publisher, Westfield, N. Y. \$1.

Yale College sends out its unpretentious
catalogue of officers and students for 1885-6,
with a statement of its course of instruction
in the various departments. This is to be the
last year under the able supervision of Presi-
dent Porter, but he will still retain the Clark
professorship of moral philosophy and meta-
physics. The census of the college, in all
departments, reached 1,076 students.

The *American Missionary* for December
contains the annual report of the American
Missionary Association, showing the excellent
educational work among the colored people
carried on by the Society; also the notes of
forces in behalf of the Chinese in Europe and
the Indians. We heartily bid them God-
speed.

Dr. Lewis, in his *Nuggets* for December,
discusses many subjects of practical import-
ance. He has a chapter upon "The Prob-
lem of the Hour" in all its aspects, and in
addition treats upon many hygienic and sani-
tary themes. The articles are all short,
eminently readable, and marked by excellent
sense. He has a full-page picture of the best-
known American evangelists of the century,
and illustrations of home gymnastics. New
York, 69-71 Bible House.

The *Middlebury Gazette* publishes in full
the Thanksgiving sermon of Rev. E. L.
Hyde, the pastor of the Methodist Church.
Its subject was a contrast between the old
times and the new, greatly to the advantage
of the latter. The discourse covers a very
broad field, and was full of striking and
quaint illustrations showing the advance in
Christian civilization, materially, socially,
morally, and spiritually. It was a
good tract for the times.

The annual gathering of the alumni of
Wesleyan University occurs on the evening
of Dec. 16, in the pleasant parlors of the
Quincy House, on Brattle St., Boston. Al-
ready a large number have signified their in-
tention to be present. Rev. D. C. Knowles,
in the very heart of Mormonism. In addi-
tion to his heavy pastoral work, he conducts,
without pay, the *Utah Christian Advocate*.
This paper, which is published monthly for a
dollar a year, is one of the most important
agencies in the evangelical and reformatory
work in the Territory. It is important, also,
that it should be heard at the East, as giving
authentic information of the exact condition
of things, socially, politically and morally, in
this imminent and apparently final struggle
with a reasonable polity and an infamous
moral system. The religious community in
Utah is small and poor. The paper cannot
support itself. It must turn, and we trust
in vain, to Eastern Christians for material aid.
It will be a valuable service to an excellent
cause to send on subscriptions to Brother
Carroll for his paper. He will have an able
discussion, by the best writers, upon the
Mormon problem during the coming season,
in his columns.

The *English Illustrated Magazine*, for De-
cember, published by Macmillan & Co., is a
double number, and is finely illustrated,
making it a Christmas issue both in contribu-
tions and mechanical and artistic execution.
It has twelve full-page engravings. Its prin-
cipal papers are: "Kiss and be Friends," by
the author of "John Halifax, Gentleman";
"Sir Roger de Coverley"; "The Body"
"Birds of Court"; "Through the Cotes Du
Nord"; "House of Lords"; "Dr. Barre-
re," by Mrs. Oliphant; "Dirk Willemsson,"
by the Bishop of Ripon; "Capt. Lackland,"
and "From Dawn to Dawn," with orna-
mented letters and tail pieces. \$1.75. 112
Fourth Avenue, New York.

Messrs. Charles Scribner's Sons announce
that they have become the publishers of the
Presbyterian Review. During the coming
year every effort will be made to make the
Review stronger and better in every way—to
make it, in brief, the most thoroughly sat-
isfactory theological and literary review in
America. The programme for 1886 includes
important papers by Donald Fraser, of Lon-
don, President Hitchcock, Prof. Francis

Brown, Robert Flint, of Edinburgh, Prof. A.
Hodge and others. The January number will
be particularly interesting. Prof. With-
erow, of Londonbury, writes on "The Chris-
tian Ministry"; Prof. Knox, of Tokio, Japan,
on "The Missionary Problem of Japan";
Dr. Henry J. Van Dyke, of "Ordination to
the Christian Ministry"; other papers are by
Prof. Francis L. Patton, Principal Gaven, and
Dr. Edson of Indianapolis. The *Presbyterian
Review* is a quarterly, and the price is \$3
a year.

The pastor of the Chestnut Street M. E.
Church, Providence, R. I., Rev. C. L. Good-
ell, writes:—

"We intend to hold the 70th anniversary
of the *Emporia Gazette*, Fla., for a somewhat
diminutive sprig of the mistletoe, which fills so
important an office during the Christmas sea-
son in England. A gentleman has a right to
kiss a lady, at such times, when found be-
neath the 'mistletoe bough.' We shall
transfer our small branch, as our romantic
days are passed, to a young friend who may
lawfully receive such a love-token about
Christmas time, even if not caught beneath
the mistletoe tree. The envelope encloses,
also, a valuable supplement to his paper en-
titled 'Florida Outcasts,' in which every
reasonable question in reference to climate,
productions, prices, provisions for permanent
or temporary residence, transportation, health,
and society, are fully answered. This is just the
information that hundreds of people proposing
to visit the flowery State this winter or spring
desire to obtain. Enclose two-cent stamps to
L. H. Eldridge, Emporia, Fla., and he will
return a copy of this instructive sheet. A re-
ceipt of five-cent stamps will secure a slip of
the mistletoe in a firm envelope.

The *North American Review* for December
has a spirited article from Col. Fred D. Grant
upon "Hall's Injustice to Grant"; Gov.
Robert G. Ingersoll has a eulogy upon Lin-
coln; Alfred K. Grover writes upon "Rome
and the Inquisition"; Gen. J. B. Fry upon
his memories with Grant; L. D. Hortor
struggles with the "Monetary Policy";
Israel Green gives a short chapter on "The
Captivity of John Brown"; ex-Gov. Boutwell
writes from personal knowledge of "Presi-
dent Johnson's Plot and Motives"; Gen.
Rosecrans, to his own injury, pours out his
bitter spite against Gen. Grant. He injures
himself, but not the dead hero. The editor
writes upon "A Disfranchised People"—a
sharp review of the governmental policy of
the State of Delaware. The usual Notes and
Comments follow. New York, 30 Lafayette
Place. \$5 per annum.

We have received communications from
both the publishers and the authors of
Smith's *Physiology*, against which serious
objections have been made, as lacking clear-
ness, frankness and positiveness on the ques-
tion of the effect of alcoholic liquors upon the
human system. The new edition, with revised
text, the illustration of the human system, and
the solicitation of a committee of brewers,
and confirm this statement by a comparison
of older with the latest editions of the work.
The author declares his own acceptance of
the most pronounced doctrines of abstinence,
and insists that his meaning has been per-
verted by presenting quotations out of their
relations, and without giving the qualifying
sentences connected with them. It is right
that these gentlemen should be heard in
their own cause before a text-book is open-
ly denounced.

Among the particularly tasteful and cheap
gifts for the holidays are four small quarto,
pamphlet-covered brochures, published by
Geo. B. Lockwood and Son of New York.
One is Charles Dickens' inimitable story of
the Christmas dinner of the Gratch family,
with Washington Irving's essay on Christ-
mas. Another contains the always welcome
ballad of "St. Nicholas and Christmas Eve,"
and a great variety of homiletic and miscel-
laneous pulpit literature. Alfred E. Rose is
its publisher, Westfield, N. Y. \$1.

Miss Jennie E. Gould, A. B., daughter of
Rev. A. G. Gould, pastor of the 1st M. E. Church,
Marlboro, Mass., has been elected to the chair
of natural science, in McCollum Institute, Mt.
Vernon, N. H., and has already entered upon
her duties.

"The National Temperance Almanac and
Treatise's Guide Book" for 1886 is just pub-
lished, and is one of the best in the series. It
gives the latest statistics from the Revenue
Department and other sources, contains full
tables of national and State organizations, has
twenty engravings, with stories, three shadow-
pictures, anecdotes, puzzles, etc. 72 pages;
price 10 cents; \$1. per dozen.

Palmer & Hughes issue the Christian Hol-
iday Almanac and Year Book for 1886. It is
edited by Rev. Geo. Hughes. It has the usual
calendar, with devout and Scriptural senti-
ments attached to each day, and with a list of
works and periodicals upon holiness. It gives,
also, the time and place of stated meetings of
the lovers of holiness in all parts of the coun-
try.

The present address of Rev. J. M. Driver,
late of the New England Conference, is Sulli-
van, Monticello, Ill., where, we doubt not,
he is doing good service in the pastoral work.
We have an excellent communication from
him, for which we shall soon find space.

L. Prang & Co., after a great financial and
artistic success of their several prize offerings
for designs, have now supplemented them by
an offer of prizes for essays on Christmas
Cards, the prizes to be given to ladies only.
We understand it is the object of this offer to
ascertain the judgment of American ladies of
what are the requirements of a design for a
Christmas card, and how far Prang & Co.
have succeeded in this regard in their publica-
tions, and that in consequence the most severe
criticism will not influence the awarding of the
prizes in the least. The prizes offered amount
to over five hundred dollars.

Babynood for December, which is the first
number of its second year, contains a quan-
tity of timely Christmas suggestions as to what
to buy for baby, etc., and reverts to the sub-
ject of "Compulsory Kissing," this time in its
medical aspect. "Rocking Baby to Sleep,"
is the title of one of many interesting letters
in the "Mother's Parliament." Dr. Cyrus
Edson, of the New York Board of Health,
writes on "Preserved Milk," exposing certain
processes employed by unscrupulous dealers,
and giving directions for testing milk to ascer-
tain if it has been chemically tampered with.
The remaining articles are excellent and prac-
tical. 18 Spruce St., New York. \$1.50 a
year.

The Depository beneath our office has taken
on its holiday dress. It is worth a visit sim-
ply to examine the fresh books in their
Christmas robes, the attractive cards, painted
panels, and other works of art. It is a good
time to make the examination while the stock
is full and the store is not crowded. No gifts
for this hour of good fellowship and Christian
remembrance are more valuable or grateful
than books of substantial value.

One of the excellent institutions of our city
is the Woman's Educational and Industrial
Union. It is in the hands of some of the best
ladies of Boston. Its object covers all social,
moral, educational, and industrial interests,
with a special bureau for the protection, legal,
and otherwise, of laboring girls and women.
By classes, lectures, literary entertainments,
and efficient supervision, a vast amount of in-
valuable service has been rendered, especially
to the young women employed in the city es-
tablishments. This report for 1885 is full of

suggestion and encouragement. The office
of the society is at 74 Boylston St. Mrs. A.
M. Diaz is president of the Union.

We have received from Rev. Charles M.
Moss, the Dean, the "Schedule of Non-resi-
dent and Post-graduate Courses of Study,"
in connection with the Illinois Wesleyan
University, at Bloomington, Ill. Excellent
courses of advanced study have been ar-
ranged, with a fine faculty and able lecturers.
By correspondence, students who cannot at-
tend upon the college classes, can be assisted
through a broad curriculum of study. By
sending to Dean Moss as above, a descriptive
catalogue will be returned.

We are indebted to the editor or publisher
of the *Emporia Gazette*, Fla., for a somewhat
diminutive sprig of the mistletoe, which fills so
important an office during the Christmas sea-
son in England. A gentleman has a right to
kiss a lady, at such times, when found be-
neath the "mistletoe bough." We shall
transfer our small branch, as our romantic
days are passed, to a young friend who may
lawfully receive such a love-token about
Christmas time, even if not caught beneath
the mistletoe tree. The envelope encloses,
also, a valuable supplement to his paper en-
titled 'Florida Outcasts,' in which every
reasonable question in reference to climate,
productions, prices, provisions for permanent
or temporary residence, transportation, health,
and society, are fully answered. This is just the
information that hundreds of people proposing
to visit the flowery State this winter or spring
desire to obtain. Enclose two-cent stamps to
L. H. Eldridge, Emporia, Fla., and he will
return a copy of this instructive sheet. A re-
ceipt of five-cent stamps will secure a slip of
the mistletoe in a firm envelope.

Rev. H. Howitt, who has come to us from
England, and is introducing himself as one of
our best writers and an able and earnest
preacher, has his residence, at present, at 32
Newbury St., West Somerville, Mass. He
will be happy to aid any of our churches in
evangelical work. He has several very inter-
esting lectures which he stands ready to de-
liver for moderate remuneration, such as
"The English Tongue," "Hobbes' Philo-
sophy of the People," "Two Causes of the
Spiritual Emancipation of Germany in the
Sixteenth Century—Art and Religion," and
"Bunyan, his Age and Environment."

Prof. J. H. Pillsbury, of Smith College, was
the preacher at the united Thanksgiving ser-
vices in Northampton, Mass. They were held
in the Edwards Church and were participated
in by the ministers of the town. The profes-
sor's topic was the duty of Northampton with
reference to the liquor traffic. The discourse
was a pronounced and impressive setting forth
of the public danger—the cost to the commu-
nity, the only radical cure of the evil, the im-
morality of license, and the folly of saying
that prohibition does not prohibit—and closed
with an earnest appeal to the citizens of the
town to do their duty at the polls. We hope
a good representation of this ancient and
beautiful, but ramshackle town were present
to hear this able argument.

Gov. Hugh S. Thompson, in his late mes-
sage to the General Assembly of South Caro-
lina, speaks thus appreciatively of Claflin
University:—

"This institution, which was founded in
1869, for the higher education of the
colored youth of both sexes. The report
of the president shows that its present con-
dition is highly satisfactory, and that it is ful-
filling well the purpose for which it was es-
tablished. The total enrollment for the last
year was 405. The attendance for the present
session has been 400. The students are more
advanced in age and in scholarship than in
any previous year.

"There are five distinct courses of study,
eleven teachers, and four superintendents of
industrial departments. In addition to the
ordinary school duties, students are required
to work at least one hour a day, either on the
farm, in the shops about the buildings, or
in the boarding, laundry and sewing de-
partments. Thus, while taught habits of in-
dustry, they are enabled to pay a portion of
their necessary expenses. Careful attention
is given to the health, habits, manners and
morals of the students."

Messrs. S. A. Keen & Co., bankers, of Chi-
cago, who give special attention to the invest-
ment of money in Western

day of January and renew the attempt in 1886. He believed that the Gospel that had conquered England could conquer any nation, for the English were the most obstinate people on God's footstool. Terra del Fuego and Madagascar were cited as examples of the achievements of missions, and the patient, self-sacrificing labors of Dr. Judson were dwelt upon as typical of the spirit and confidence of the missionaries themselves in their work.

At the conclusion of his remarks, the convention adjourned, and the unanimous verdict was that the convention had been a great success, and that its influence could not but be felt for good in all the churches represented. Haverhill, Lawrence, and Manchester, as well as many of the neighboring towns and cities of the New England Conference, were well represented, and a larger number of Lowell residents were present than is usual at any day service in the "apple city." It can safely be asserted that all who enjoyed the privilege of attending the convention and listening to the earnest, stirring words there spoken, became so imbued with missionary zeal and enthusiasm that they will do their utmost to bring their respective churches squarely up to the million-dollar line.

The church was crowded in the evening to listen to Charles McGowan's popular lecture on the "Bright Side of Life in Libby Prison," which, like the Gospel he preaches, is "old, yet forever new."

CHARLES F. RICH.

Church Register.

HERALD CALENDAR.

Missionary Convention, at Fitchburg, Dec. 10
Meetings for the Promotion of Holiness every Monday, at 3 p. m., in Wesleyan Hall.
Holiness Meeting, 30 Worcester st., every Monday.

CONFERENCE. PLACE. TIME. BIBLE.
N. E. Southern, Brockton, Mass., April 15, Andrews
New England, Newburyport, Mass., " 15, Warren
Troy, Pittsfield, Mass., " 22, Merrill
N. Hampshire, Keene, N. H., " 29, Warren
Vermont, Chelsea, Vt., " 22, Herritt
Maine, Bridgton, Me., " 29, Warren
East Maine, Winsport, Me., " 6, Warren

WORKING MEETINGS.
Bangor District—THIRD QUARTER.
DEC.
19, 20, Bangor; " 27, Bangor;
" 26, Dexter, by C. B. Besse.
G. H. PALMER, P. E.

BUCKSPOUR DISTRICT—THIRD QUARTER.
DEC.
23, 27, Orlington; " 16, 27, MacChas & Whit-
ley. N. Hampshire, Keene, N. H., by C. H. Levee, son
of South Or. by Wilkins.
[Resumed next week.] C. E. LIBBY.

LEWISTON DISTRICT—FOURTH QUARTER.
DEC.
26, 27, East North Yarmouth.
[Resumed next week.] C. F. ALLEN.

A MEETING OF THE SUGAR RIVER VALLEY MISSIONARY ASSOCIATION will be held at Sarnap, commencing on Wednesday, Jan. 13, at 1 p. m., and holding two days.

PROGRAMME.
Wednesday, at 10 a. m., Organization, followed by Pralse Service, conducted by J. Noyes.
E-SAYS: DOMESTIC MISSIONS. J. E. ROBIN, P. M. Frost; Homeless N. Flak; Review of "Paradise Found," G. M. Gair; How to Make a Successful Class-meeting, C. R. Hook; W. F. Finch.
Preaching at 6:30, J. A. Bowler; E. L. House, alternate.

Thursday, 9 a. m., Prayer meeting and Pralse Service, conducted by J. Noyes.
ESSAYS: DISCUSSIONS, ETC.—Our Local Mission—its Place and Value, S. O. Kellogg, S. P. R. Daborn; discussion—Future P. ovision, opened by J. Noyes; How to Make a Successful Class-meeting, J. Noyes; Interest and Interest our Young People? J. Noyes, E. H. Hardy; discussion—How Best to Reach the Million Dollar Line in Our Missionary Collections, opened by J. Noyes, W. F. Finch.
Preaching, at 6:30, by I. Tackett; F. H. Corson, alternate. Per order.

MISSIONARY CONVENTION OF THE M. E. CHURCHES OF BOSTON AND VICINITY, on Monday, Dec. 11, 1886.

MORNING SESSION IN BROADFIELD ST. CHURCH, at 10 a. m.
At 10:30, Devotional Services; 10:45, address by Rev. Dr. Bell; 11:15, address by Rev. Dr. McCabe; 11:30, discussion on "Self-support in Foreign Missions," followed by Pralse Service, followed by a fifteen-minute address, followed by voluntary speeches, limited to ten minutes. 12:15, adjournment.

AFTERNOON SESSION IN PAULINE'S CHURCH, at 2 p. m.
At 2:30, Devotional Exercises; 2:45, discussion on "Best Methods of Economy in Church Benevolence"; the Separation of Foreign and Domestic Missions, followed by Rev. Dr. J. C. Gray; 3:15, Baldwin, followed by voluntary speakers; 3:45, discussion on "Best Methods of Raising Missionary Money, and Increasing the whole Membership in the Cause"; opened by Mr. E. Hoskins, followed by voluntary speakers, closed by Dr. McCabe; 5, adjournment.

GRAND MISSIONARY MASS MEETING.—A Missionary meeting will be held at Lawrence, Mass., on Jan. 5 and 6, 1886. A great meeting is planned. Chaplain McCabe, Dr. Butler and wife, Drs. Pierce, Baldwin and others, and expected to deliver addresses. Full programme soon.

A SPECIAL MEETING OF THE Wesleyan Home York, at 10 a. m., and Domestic Missions will be held at 56 Bromfield St., Room 21, on Thursday, Dec. 10, at 10:30 a. m., by request of the President. Important business. Full attendance requested.

S. CUSHING, Clerk of the Corporation.

FOUR DAYS' MEETING.—The Four Days Meeting held in Swampscott, Mass., was so helpful that it has been thought wise to hold another at the same place, Dec. 17-20. Services at the M. E. Church at 10:30 a. m., and at 7 p. m. Good workers will be in attendance. Pastors of adjoining churches will please give notice of the same.
GEO. W. COOK, Preacher in Charge.

EVANGEL—GRAND MISSIONARY JUBILEE AT PAULINE'S CHURCH.
Rev. Dr. J. C. Gray, Preacher in Charge.
At 7:30, address by Rev. J. T. Gracey, of Worcester, N. Y., formerly missionary to India, and by Rev. Drs. M. B. Reid and C. C. McCabe, Missionary Secretaries.

GREAT MISSIONARY JUBILEE.—On the evening of Dec. 17, in the Academy of Music, New York, at 8 o'clock, and Domestic Missions will be held at 56 Bromfield St., Room 21, on Thursday, Dec. 10, at 10:30 a. m., by request of the President. Important business. Full attendance requested.

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WEDNESDAY, **THE**

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On account of the destruction of a large port

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Some superb pieces in the most beautiful or
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New this year. Pottery decorated in ideo
to harmonize with the present fashion of in

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From Naples. Those fond of the grotesq
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From Brumantoft. A variety of effective
Also, a large assortment of the cheaper Le

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Agriculturist, and sample pages of the L
to subscribers. I want to learn to be a

Susie: Yes, papa, the stories and p
better than in any other magazine in the
tling the other day.

Mother: And I too want the Americ
hints and suggestions contained in the R

Uncle John: You are quite right, I
ago, and I am taking it now. Nearly ev
tions, and is crammed full with valuable
dent, hearth and household. It has rece
the last two years appears to be growin
number, which came before I left home;
cellence. I cannot understand how the
periodical for \$1.50 a year. But more r
ately forwards his subscription and
Cyclopaedia or Law Book, which weigh

Father: Well, I guess we will have
seem to want it, and the truth is everyb
and best periodical of the kind in the w
come a farmer. I have had little pleasu
that there is any profession or pursuit
farmer enjoys. It is true, we have only
they tell me that the American Agricult
ting the garden which one could possibl
all the various branches of farming. I
case, as I see that there is a very large
are the first men in their departments i
But stop a minute. Here are the direct
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Ladies' Desks,
Music
Cabinets,
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The Family.

THE MEADOW BROOK.

BY HON. J. H. DAWLEY.

Down through the valley it runs along,
Free as a breeze, sweet as a song,
Now with a ripple, now with a dash,
Over the pebbles with foaming splash,
Merry and happy, I hear it sing,
Soft as a bird-song in early spring.

As crystal its waters are bright and clear,
Singing, singing to heart and ear,
Never a moment stopping to think
Who is treading its flowery brink,
But foaming, laughing, leaping along,
To the notes of its own sweet, silvery song.

Sweet is the flow of the meadow stream,
Like the something we sometimes dream
When the soul is in tune, and the heart is
And the beautiful river of life is in sight,
And there comes to our senses the music of
love

From the glorified ones in the mansions
above.

Busy its waters unceasingly roll,
A beautiful tale of a dutiful soul,
Wearying never, but patient and true,
Doing the work it is called to do;
The type of a dutiful soul, we say,
Praising the Lord in its own sweet way!

THE CRY OF THE CHILDREN.

BY LUCIA E. F. KIMBALL.

"They look up with their pale and sad faces,
And their looks are sad to see,
For the man's heavy sighs and groans
Down the cheeks of infancy.

Do you hear the children weeping and dis-
-tressed,
O my brothers, what say ye?
For God's possible is taught by this world's
-love.

And the children doubt of each other.

One dull November day, some errands
took me up Chestnut Street, Philadel-
-phia. A leaden sky was overhead, and
the air so heavy and chill it felt about
one with a weight of gloom. Against
this dreary exterior the great arched win-
-dows, with their holiday trimmings,
made a warm and brilliant background.
I had come only a little while before
from the mountains where the autumn
tints had brightened the woods into an
oriflamme of wondrous beauty.

In the soft, many-hued plushes, and
lustrous satins, and fleecy woollens some-
-what of this marvelous seemed to have been
caught and reflected. We forgot the
dullness of the day in this regal exhibit
of dainty fabrics and rare touches of ar-
-tistic skill.

"How lovely it is," I said to my
friend with a happy thrill of exultation,
"that the homes of our land now-a-
-days are so beautified by art which is
true to nature. Here are the autumn
colorings, and our dear heartsome gold-
-en-roed and cherry purple aster giving us
a friendly greeting even in this city
street. American genius and enterprise
are something of which one may
justly be proud in this grand, progress-
-ive age."

I was admonished in the midst of all
this that the chief work of the day was
to call on the various publishers of Sun-
-day-school lesson helps, whose head-
-quarters are in Philadelphia, in the in-
-terest of that department of temper-
-ance work, asking if it might not be
practical for them to provide a temper-
-ance lesson once a quarter in the regular
course. It is needless to say that the
editors of these publications received
both the message and the messenger
with the utmost courtesy and kindness,
but there was doubt in the minds of
some as to the necessity of such pro-
-vision, and the apparent obstacles in the
way of all seemed so great that when I
had finished these interviews my sympa-
-thy was strongly enlisted in their be-
-half, and, moreover, I came again into
the street with a vague sense of uncer-
-tainty as to whether we who asked this
were not over-enthusiastic in the matter
of temperance. Half questions and
shadowy doubts came to me like the raw
mist of the afternoon. It might be in-
-temperance was not so bad after all,
and the old-fashioned way of letting
things take care of themselves was well
enough. What was the use of trying to
do better a matter which had gone on so
long and might continue to go on all
the same despite our efforts? These leaders
in Sunday-school work did not see the
necessity of any direct effort on their
part for the religious education of the
children and young people upon this sub-
-ject. They were wise men, good, kind-
-hearted. It was their special work to
find out what was best for the Sunday-
-schools. It was not mine. Perhaps it
was quite as wise to teach general
truths and let specific sins take care of
themselves. Perhaps I might just as
well be spending my time in the book-
-stores and picture galleries or sitting
with my friend before her cheerful open
fire in the pleasant home where I was
a guest—all of which seemed infinitely
preferable to the somewhat difficult
task of securing help in the line of tem-
-perance education.

Oh, weary worker, doing your little
to lighten the world's burden of sorrow
and sin, beware of such sophistry, espe-
-cially when the leaden weight of a
crowded city atmosphere presses upon
you and you have no other your dinner—
only a lunch in a restaurant. Such sug-
-gestion is the device of the Evil One,
and he often uses very excellent people
and our own physical condition to help
confirm it.

We are sometimes saved from weak-
-ness and faltering through being brought
face to face with the dreary facts of
actual life. The evening before, I had
met socially Mr. Benj. J. Crew, the sec-
-retary of the Pennsylvania Society to
protect children from cruelty, and he
had said: "The great cause for the
necessity of our work is intemperance."
When I asked for facts, he replied:
"Come to our office and see our books;
they will speak for themselves."

I recalled this invitation, and as the
rooms of the Society changed to be close
by, I availed myself of it. Their com-
-modious and comfortable quarters
seemed very pleasant, and the genial
secretary with his kindly face and Quak-
-er speech added to the cheerful impres-

sion, but it was not long before I was
painfully alive to the deep depths of sad-
-ness connected with such work. There
were photographs of desolate, despair-
-ing, pitiful faces that told their own
sorrowful story. In front of the secre-
-tary's desk were ranged the instruments
of torture which had been taken from
the cruel parents and guardians of the
children rescued. There were sharp
whips and knotted ropes, rounds of
chairs and heavy irons in various shapes,
some of which had been used to brand
the quivering flesh of childhood. There
were histories which opened before us
depths of infamy beyond imagination.
As I looked and listened, I could but
question, "Is this civilization? Or
have I suddenly been set in the midst of
pagan horrors?" And the awful fact was
borne in upon my quickened conscious-
-ness that close about us are the dark
places of the earth full of the habita-
-tions of cruelty.

The record of each case is kept in the
books of the Society. Mr. Crew went
over them for confirmation of his words
the evening before. The reason for his in-
-terference and the cause is given. I
read on page after page: "Desertion—
-Drunkness. Cruelty—Drunkness."
And so on through the pitiful list.
While the offense varied, the incit-
-ing cause, with very few exceptions, re-
-mained the same. Drunkness, as it
appeared again and again on the records,
seemed like that most terrible giant of
the fierce race of Titans, Briareus, with
his hundred hands all set to torture in-
-nocent and helpless childhood.

Mr. Crew told me of a case they had
just had, and his assistant gave me a
copy of the record. It was of a child
taken from drunken parents, who spent
their nights in perfect orgies and in
the last had overturned a kerosene
lamp, nearly burning the child to death.
While we were talking, a great, rough
man came in with a lovely boy of eleven
years. In this case the mother was the
victim of intemperance. The father had
been driven from his home and the child
rescued by the neighbors. They had
been in good circumstances before the
drunk habit had made a slave of the
mother. There were a delicate reliance
and sad beauty about the child. As I
drew him toward me and put into his
blue, cold hand the little bunch of tub-
-eroses and violets a friend had given me,
the tender, pleading eyes—as soft and
dark as those of the deer child just
age I had left in my own home—were
lifted to mine in a mute appeal. The
great tears came and dropped upon my
dress. Most pathetic of all was the ef-
-fort to repress his grief and the look of
surprise that kindly words should be
spoken to him.

"We will take care of him," said the
good secretary, "but the best any society
can do for a delicate, sensitive child is
poor recompense for the loss of the ten-
-der mother love and a happy home."

When again I passed the gay win-
-dows, there seemed a shadow on their
brightness. What does it avail thought
art and poetry and literature charm us
as never before? Though our swift-footed
enterprise outruns all peoples of the
earth? Ah, what, with the curse of this
lethal drink traffic upon us?

Our nation has once paid the price of
compromise with sin, of indifference to
the tears of the weak and oppressed. It
was a costly price. Our rivers ran pur-
-ple with the blood of our bravest and
best. Scarcely a home in all the land
was darkened; scarcely a heart that
sorrowed not. Secretary Powell, of the
American Missionary Association, has
said: "For every drop of blood drawn
by the slaveholder's lash, the nation
paid not in drops, but in streams." When
we remember him who hears the faintest
sigh of his suffering children, and that
"His judgments are a great deep," is
there not reason to fear that for every
license to sell the destroying drink in
which is involved this carnival
of woe, there may come a punishment as
dire unless we speedily bring forth the
fruit of repentance? This mournful
miserere surging over our land is heard,
and will be answered. When we think
of the two hundred thousand orphans
made each every year by strong drink,
and the other thousands who are
doomed to a sadder fate than that of or-
-phanage, in homes where childhood is
dwarfed and blighted and robbed of its
heritage, we ask, "How long, O Lord,
how long?"

Chicago, Ill.

A THANKSGIVING HYMN.

BY REV. GEO. W. STARRS.

O Thou Eternal One!
Before Thy awful throne
We humbly kneel
Accept the thanks we bring
To Thee, the rightful King,
And joyful anthems sing.
A gladness seal.

To Thee, our Father, God,
Who in His high abode
Will hear and save,
We bring our heartfelt praise,
Our thankfulness raise
Through all our changing days,
Thy welcome crave.

To Christ, our Saviour great,
Enthroned in high estate,
We chant our song:
He died our debt to pay;
He rose to wash away
Our guilt and sin for aye,
And hope prolong.

Thou holy Comforter,
Whose offices confer
Pardon and love,
Inspire our grateful lay,
Our weak attempts to pray,
And guide us on our way
To heaven above.

Thou sacred Trinity Three,
Who fill immensity,
Thy glory shines;
For praise shall glorify
Thy name in earth or sky,
In endless realms on high,
With holier lies.

Let all the world unite
To sing His praises bright,
And God adore;
Led by the gentle Dove,
Join angel choirs above,
And glorified in love,
Sing evermore.

THE NEW STAR.

BY SOLOMON I. BAILLY, A. M.

A new object of peculiar interest has
appeared in the astronomical world.
Not a flaming comet which even the eye
of the most careless must notice, but a
faint star just beyond the reach of the
unaided vision.

The deep interest with which it is re-
garded rests upon its position in the
centre of the great nebula of Andromeda
and its strangely sudden appearance.
Several observers are agreed that during
the first of August no such star was
visible, and several also agree that by
the last of the month the star had made
its appearance. Whence came it? Is
creation still going on, or is this an in-
stance of the very rapid evolution of a
world? Does it deny or affirm the nebu-
lar hypothesis of Kant and Laplace? Al-
ready both views have been affirmed
with considerable vigor.

A new star, although always an event
of interest, is not by any means uncom-
mon. In 1866 a temporary star appeared in
the Northern Crown, and another in the
Swan in 1876. In 1881 one appeared in
a nebula in the Unicorn, and others
might be quoted. Already this new star
has begun to decrease in brilliancy, and
in all probability will become very
faint or disappear altogether as others
have done.

Yet in some respects this is different
from all the temporary stars that have
preceded it. By the strictest definition,
a nebula is a mass of incandescent gas,
but the term as commonly used includes
both star clusters and true nebulae.

The spectroscopic has shown that the con-
stitution of the nebula in Andromeda is
not gaseous, but stellar, in its nature.
Its spectrum, and also that of the new
star, is the same as that of the sun and
stars. In this respect it is different
from all appearances of the kind hereto-
fore. It is not yet fully established whether
this new star is really a part of the
nebula, or whether it may not be simply
in the same line of sight, but vastly
nearer us. Spectroscopic examination
thus far has seemed to show the same
constitution for both. If it should be
proved that the star is in and a part of
the nebula, at least one important con-
clusion would result. Mr. R. A. Proctor
has shown that in that case this nebula,
and hence probably all nebulae, are a
part of the one great system to which
our own solar system, as well as all the
visible stars, belong. It has been a
favorite theory with many that the vast
system of stars of which our sun is one,
forms but one of a great number of sys-
tems or galaxies which make up the
universe.

Many have agreed that if any one of
the nebulae could be outside our galaxy
and forming a galaxy in itself, the nebu-
la in question was it. The appearance
of this star in it, however, destroys the
theory, for it has been shown by Mr.
Spencer that no resolvable nebula can
exist beyond our own stellar system, the
farthest confines of which are them-
selves irresolvable.

This would shut us up to the fact that
all worlds of whatever order, whether
suns, stars, or nebulae matter, how-
ever distant, are but parts of one infinite
whole. If this should be established
and any of us have been accustomed to
revel in the conception of system on
system of worlds, we need not feel
aggrieved. A true conception of even
the limits of our solar system is beyond
the human mind, and the boldest imagi-
nation falls exhausted in the entrance
of the stellar spaces.

If, as is probable, the nebula and star
under discussion are somewhere in the
outlying regions of our galaxy, it is
untold billions of miles away. From
Alpha Centauri, the nearest of the stars,
light travels three and one-half years to
reach us. From other stars it is hun-
dreds of years, if not thousands. Cen-
turies ago, it may be before the first
white man set foot upon America, some
mighty changes of which we have no
knowledge formed from pre-existing
star material a new world. Instantly
the news flashed out on the wings of
light to every distant world. For cen-
turies man studied the heavens. Many
a silent night the lonely astronomer
turned his telescope to that very spot
in the sky, in the restless search of the
human mind for knowledge. Genera-
tions came and went since the message
started. A few weeks ago it flashed for
the first time on the eyes of man. Who
knows what tidings of things grand and
beautiful are speeding to us from all
parts of the universe, but which neither
we nor our children shall read?

Tilton, N. H.

WHAT MISS BARBARA KNEW.

BY KATE SUMNER GATES.

The ladies of the Park St. Church had
met with Mrs. Dr. Bruce to sew for the
missionary box, but any one coming
into the room would speedily discover
that they were much agitated over
something beside the work which had
called them together.

"I think that it is dreadful," ex-
claimed one lady in horror-stricken
tones.

"I pity his poor mother from the
depths of my heart," said another.

"What is it, Mrs. Morgan? Has any-
thing dreadful happened?" asked Helen
Russell, who came into the house just in
time to catch the last words. She put
her question from no motives of idle
curiosity or desire to gossip over any
one's affairs. There was nothing of that
nature about Helen, but as her father
was pastor of the Park St. Church, and
her mother was not present at the meet-
ing, she felt it her duty to inquire if any
one stood in need of ministerial help or
comfort.

"Why, haven't you heard?" exclaimed
two or three at once. "Mr. Clark has
missed money two or three times lately
from his money drawer, and he has ev-
ery reason to suspect that Will Morris
took it."

"O Mrs. Morgan, I cannot believe
it!" exclaimed Helen impulsively, the
quick tears springing to her eyes. Will
was a bright young fellow, just her
brother Tom's age, and his most inti-
mate friend; they all thought so much
of him at the parsonage; he was quite
one of the family, in fact.

Miss Barbara Hollister gave a little
contemptuous sniff.

"It may be true for all that," she said
rather sharply, in a tone that would
lead one to suppose that she hoped it
was. Somehow Miss Barbara always
did seem to delight in evil tidings,
though she would have resented it had
any one told her so.

"I happen to know some things about
the young man's family which I do not
choose to tell, that prevent my feeling
any surprise at his turning out in this
manner. I felt it my duty to warn Mr.
Clark some time ago; he laughed in my
face then, but I guess he sings another
tune now. It was a great mistake tak-
ing him into the church as we did, a
great mistake."

No amount of persuasion would tempt
Miss Barbara to tell what she knew;
she would only shake her head ominously,
and say that she was not suspicious
in the least.

Helen excused herself early and went
sorrowfully home. She found her moth-
er by the fire in the study, and Tom in
an easy-chair, pencil and paper in hand,
"collecting his thoughts," he said, pre-
paratory to writing an essay.

"O mamma," said Helen sitting down
by her mother's side, "I heard some-
thing dreadful at the meeting. They
said that Mr. Clark suspected Will of
taking money from him."

"Helen Russell!" said Tom, drop-
ping his pencil and crumpling his paper
in his hand; "What are you talking
about? Who on earth has started any
such story? I hope to goodness! she
told them that there wasn't a word
of truth in it."

"Of course I did, Tom, but it did not
do any good. Miss Barbara Hollister
knows the family. They live near her
brother, and though she won't tell what
she knows, it evidently isn't very good;
and besides, Mr. Clark missed some
money when he knew positively that
no one but Will had been to the drawer."

"I don't care. Will didn't touch it,"
said Tom positively.

"But Miss Barbara says"—began
Helen.

"Miss Barbara be—bless!" interrupted
Will, more vigorously than affectation-
ally. "She always knows a
little, but the trouble is, as Artemus
Ward says, she knows lots of things
that ain't so. I don't suppose that Will
is perfect any more than the rest of us,
but I do know that he is true to the
backbone, and tries hard to be a real
earnest Christian."

The days came and went; the missing
money was not accounted for in any
way, and Mr. Clark, who had laughed at
Miss Barbara's insinuations at first,
began, in spite of himself, to be a little
suspicious, and to wonder if after all
she was right for once.

Will's face grew thinner and paler ev-
ery day, but Miss Barbara's almost
glowed with triumph, until Tom said
that he hated the sight of her. Then
came a day when there was a five dol-
lar bill missing, and Mr. Clark told Will
that he could not keep him any longer
unless he would confess. "I will give
you if you will," he said. "I know
that you are working hard for your
education, and may have been sorely
tempted to help yourself along a little
faster, but if you will frankly confess
your sin, I will forgive you, and give
you another chance."

But all that Will would say was that
he had not touched a cent but what was
his own; and there was such a true, un-
flinching manliness in his face, that Mr.
Clark almost believed him.

Almost! The comforting words of
trust trembled on his lips; then came
the memory of Miss Barbara's hints and
positive assertions of guilt of some sort
in the family. He would never have
suspected Will any more than he would
himself, if it had not been for these in-
sinnations; and then who could have
taken the money?

"I am sorry," he said hesitatingly.
"I hoped that you would be willing to
confess. Perhaps it would be better for
us to part unless you are willing to do
so."

But Will without a word took his cap
and went out of the store, with a look
in his face that brought the tears to
Mr. Clark's eyes in spite of himself; it
was so white and hopeless.

It haunted him all the afternoon; it
came between him and his ledger; it
stared at him from every nook and cor-
ner of the store; and finally he, too,
took up his hat.

"I will find out just what Miss Bar-
bara knows about the family, as I ought
to have done before," he said to him-
self.

[Concluded next week.]

The Little Folks.

TOUCH IT NEVER.

Children, do you see the wine
In the crystal chalice shine?
Be not tempted by its charm.
Children, hate it!
Touch it never,
Fight it ever.

Do you know what caneth woe
Bitter as the heart can know?
'Tis that selfsame ruby wine
Which would tempt that soul of thine.
Children, hate it!
Touch it never,
Fight it ever.

Never let it pass your lips,
Never even let the tips
Of your fingers touch the bowl;
Hate it from your inmost soul.
Touch it never,
Fight it ever.

Never let it pass your lips,
Never even let the tips
Of your fingers touch the bowl;
Hate it from your inmost soul.
Touch it never,
Fight it ever.

—Presbyterian.

THROUGH SOUTH AMERICA IN A ROCKING CHAIR.

BY REV. D. SHERMAN, D. D.

The young reader may, perhaps, like
some account of a trip recently made
in a rocking chair through the southern
half of our continent. He may be sure
it is a delightful way to travel—so
easy, cheap, and free from exposure of
all sorts. By steamer, rail and mule-
back it takes time and money, and sub-
jects one to many hazards; but in this
new mode, we went from end to end
of that great land with the utmost com-
fort and free of charges.

You have heard of Thomas W. Knox,
the curious guide of young pilgrims over
the old world. For a couple of his
juvenile friends he performs a like ser-
vice in the new world, of which we have
a delightful account in his book, "The
Boy Travelers in South America," by
Thos. W. Knox (Harpers). The book
abounds in striking illustrations, and is
full of stories of adventure, by sea and
land, over great mountains, vast plains,
threading forests, and crossing or na-
vigating great rivers. It tells of curious
plants and animals, and still more curi-
ous specimens of men, white, red, brown
and black. It is a wonder book, which
the average lad would prefer to the last
story about flying fish and giants.

But our tour. To begin at the begin-
ning, we must tell how we took passage
with Knox & Co., as above, at New
York, and steamed to the Isthmus of
Panama, where some days were spent in
examining the locality, visiting the con-
templated canal, and learning the habits
of the people and curiosities of the re-
gion. It was here that Balb a first saw
the Pacific from a high rock. The place
seems strange to one from our latitude.
The climate is very warm. The intelli-
gence and morals of the people are very
low. The people are a mixture of
Spanish and Indian blood. The Isthmus
is not a good place to stay, and so we
went on down the coast in sight of the
lofty chain of the Andes.

After a brief stay at Quito, an inter-
esting city in the mountains, we hasten
on to Lima, another gem of the high-
lands, then to the territory of ancient
Peru, the land of the Incas. Here the
sea crowds toward the mountains, allow-
ing space for only a few landed estates
and sites for a half dozen cities. The
ascend of the mountains is difficult and
dangerous. The baggage is strapped on
mules, or borne on the shoulders of
the natives, and the trail, as it ascends
the mountain, has to be guarded against
the attacks of robbers who infest all
the main thoroughfares. The winding path
rises up, up, for miles. The views
by the way are striking, and from the
summit the outlook over continent and
ocean is entrancing. So far can one
see! So varied and rich is the land-
scape—the sea on one side and the
broken mountain masses on the other,
lighted up here and there by the fires of
a volcano.

The mountain is cleft longitudinally,
leaving a noble valley, like a triangle, in
the centre twelve or fourteen thousand
feet above the sea level. This valley
was the seat of the ancient Inca civiliza-
tion. Cuzco, whose remains astonish
the traveler, was the capital of the em-
pire. From this as from imperial Rome,
roads lead off into the various parts of
the regal domains.

The people were sun worshippers.
Their temple was one of the most mag-
nificent in the world. Portions of it yet
remain to attest the greatness and glory
of these primitive peoples. Traces of
other cities on the plain remain, in
foundations, broken walls, slabs and
bewn stones.

From the eastern crest of the Andes
we pass down into the valley of the
Amazon. The clefts in the mountain
are often precipitous and deep; and the
rope bridges hung across them at dizzy
heights are fearful to think of. One
swings on them as a bird on a branch,
and yet we go over them, mules, packs
and all, in perfect safety, clinging as we
do to the arms of our good rocking
chair. Thanks to a kind providence, no
rope breaks, no accident happens!

Our way down the mountain is toil-
some and dangerous. We thread the
course of mountain streams, often deep,
rugged, difficult, where the loaded
mules stumble and sometimes roll down
the steep banks, and even the footman
needs to walk circumspectly. The es-
cape from accident in such places is a
marvel. At night we encamp in the
lonely forest, or stop at a stray hacienda
or back farm-house.

As we approach the lower lands, the
forms of vegetable life are huge and
often abundant. The growth of every-
thing in the rich soil and hot climate is
rank—tall grass, brilliant flowers, and
great trees spread out in immense for-
ests, abounding in curious birds and
beasts. Among the former the condor,
which has his home among the crags,
is most conspicuous. It is the king of
birds. Among the latter, the jaguar, a
huge and fearful beast, a member of the
tiger family, is most to be feared. He
has a beautiful spotted hide, but he is
not safe to handle. One of our men
tamed a young jaguar, which came very
near eating him up one day, being in-
duced by the taste of blood on his hand.

On reaching the upper Amazon, we
take boat, and sail or row down through
a country rich in tropical products of
the vegetable and animal kingdoms.
Hamlets appear here and there on the
river banks, and the houses of great
planters dot the interminable plains.
After weeks of toilsome travel by mule
back, on foot and by water-craft, our
boat touches Para, a city near the
mouth of the great river, the New York
of the Amazon, the centre of trade,
especially in the sugar interest.

After some days of needful rest, we
move on down the coast to Pernambuco,
Bahia and Montevideo, where we re-
cross the mountains to Santiago, the
capital of Chili. The route gives us a
fine idea of the interior as to its soil,
scenery and people. The Spanish popu-
lation is extensively mixed with Indian
blood.

The sail down the Pacific to Cape
Horn is magnificent. The Cape Pre-

sents a scene of desolation, with but few
things to interest us. The inhabitants
are few and mostly Indians, dwarfish,
dull, the Esquimaux of the South. The
giants seldom reach six feet. The lower
animals of the region are more interest-
ing than man. The seal hunt at the
Falkland Islands is full of excitement
and interest; and the pursuit of the
ostrich, which abounds at the Cape,
gives variety and spice to life.

After this long tour in a rocking
chair, we take ship again for the north,
and after a delightful voyage arrive
home in safety. If the young reader
wishes for further details, we refer him
to Knox's book.

Miscellany.

Be Thorough.

"I never do a thing thoroughly,"
Mary said to me the other day. She had
just been competing for a prize in com-
position. "I only read my composition
once after I wrote it, and I never prac-
ticed it in the chapel at all." She was
naturally far more gifted than Alice,
who was her principal competitor. Alice
wrote and re-wrote her article, and prac-
ticed it again and again.

The day came. Alice read her com-
position in a clear, distinct voice, without
hesitation or lack of expression. It was
condensed and well written. Mary's
could not be heard beyond the fifth row
of seats, and was long and uninteresting.
Alice won the prize. One remembered
and the other forgot that truth is tri-
te, but so aptly put by Carlyle, "Genius is
an immense capacity for taking trouble."

One by patient, persistent effort ob-
tained what the other relied upon her
natural talent to win for her. What-
ever you do, whether you sweep a room,
or make a cake, or write an essay, or
trim a hat, or read a book, do it thor-
-oughly. Have a high standard for every-
thing. Not alone because only thus can
you win honor and distinction, but be-
cause this is the only honest, right,
Christian way to use the gifts God has
bestowed upon you. To be honest before
Him, we must be thorough.—Selected.

To a Child's Memory.

Little white blossom, so faintly faded,
Delicate petals, so lightly crushed;
Leaves of a laughter so quickly hushed;
What do I do for you?
When comes the morn-
-ing?
Only be cheerful;
God will be gracious,
So be not you fearful.

What though He sends to you
Life's dark November?
All your sad loneliness
He will remember;
Lift up your eyes to Him
Trustingly, pleadingly,
He will be gracious,
And bless you exceedingly.

He who is dear to you,
Marks your endeavor;
He will be near to you,
Merciful ever.
No one can tell how soon
Life shall grow beautiful,
Only be to Him
Faithful and dutiful.

What though about the path
Dead leaves be strewn,
And the thick clouds above
Hide the sun's shining?
Summer shall come again,
Vocal with pleasure,
Joy shall be given you
Soon without measure.

How do I know all this?
Who knows the Faith,
Not only the rest to see,
Leaves it all rather.
So great His righteousness
No thought can reach it,
Oh, His love and His care
Evermore teach it.

How will He gracious be?
Oh, to Him leave it,
He knows what best to give,
Gladly believe it.
Cast down the burden,
Oh, laden and weary,
And sing Him a song of trust,
Received in His arms.</

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The Churches.

(See also Supplement.)

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—Rev. Dr. Elia presided. Bro. Bates introduced a resolution requesting the ministers at the monthly class-meeting to report the number of persons received on probation, full membership, and baptized, during the month previous. Rev. J. H. Vincent, D. D., delivered a thrilling address on our Sunday-school work for the young people. He was cordially invited to come again.

Boston, People's Church.—Sunday, Nov. 1, ten were received by letter and two on probation. Dec. 6, thirteen were received by letter, four from probation, and two on probation. The church and pastor are much encouraged by the revival, which has continued since the recent convention. Extra meetings are imperative. The missionary collection was taken Sunday evening, Nov. 22—a stormy night; the subscriptions reached \$120. It is hoped that this, with the contribution of the Sunday-school, will reach \$150. If this amount is raised, the church will exceed their apportionment by 200 per cent.

South Boston, St. John's.—Behold a new star in the firmament! Dorchester St. and Broadway will be heard from no more. Last Sunday the union so long anticipated took place. In the morning about two hundred persons took the communion at the hands of Bros. Wright and Crawford. Two were received into the church by letter. The Sunday-school numbered 453. Bro. Wright preached an appropriate sermon in the afternoon. More than five hundred people came to the praise service and prayer-meeting. It was a glorious day. The new name was suggested by Bishop Foster and Presiding Elder Lindsay, and was adopted by the joint quarterly conference without a dissenting vote. No transfer of property can be made until debts are paid. All subscribers are urged to pay promptly.

Westfield.—A blessed revival is in progress in the Methodist and Baptist churches. It began under the labors of Rev. S. Hartwell Pratt, and the singing evangelist, R. M. Birdsall. They came to spend two or three days with the Baptist Church. At once it was evident that the fields were waiting to be reaped. The churches united retained the evangelists for four weeks longer. Over three hundred manifested a desire to seek the salvation of God, most of whom give evidence of conversion. The methods employed were especially old Methodist ones, and characterized by great earnestness and thoroughness in every part of the work. It is not strange, therefore, that the converts should be unusually clear and strong. To this time ninety-six have been added on probation with the M. E. Church, and sixty have been baptized at one time. Others will soon join. There are besides sixty-four youth and children who meet every week in youth and children's class for Christian training. Many backsliders have been reclaimed also, and the whole church is greatly quickened.

Webster.—Rev. W. E. Knox fell on an icy sidewalk on Thanksgiving day, and dislocated his shoulder. Dr. F. D. Brown set the bones, and Bro. Knox, though suffering greatly during the week, preached on the Sunday following. He is improving rapidly.

West Medford.—A farewell meeting of the friends of Sister Rose M. Williams was held in the M. E. Church, Nov. 16. She was on the eve of sailing for her mission work under Bishop Taylor, in Concepcion, Chili. The exercises were very interesting. A beautiful gold watch was presented to Miss Williams.

Brookfield.—The Methodist people gave their pastor a very agreeable surprise on Monday, Nov. 23, and after spending the evening pleasantly, left the family richer in all that goes to make a genuine Thanksgiving. The ladies presented Sister Capen a purse of money, with their kind regards and due appreciation of her interest and labors in their behalf.

Grace Church, Springfield.—Rev. T. W. Bishop stated at the November communion that it had been his privilege, during the two years and seven months of his pastorate, to receive one hundred into full membership. A very neat church year-book has just been issued containing the history of the church, prepared by Geo. P. Stebbins, esq., and a complete directory of members, church and Sunday-school officers, etc. The pastor recently gave a very pleasant reception at the vestries, which drew together a large company. The Chautauque circle organized in October starts off finely. The pastor is to give at its monthly meetings a series of familiar talks on modern Italy.

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